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BIOGRAPHY.

Memoir of the Rev. Benjamin Goodier.

MR. BENJAMIN GOODIER (whose death was announced in the *Monthly Repository*, XIII. 582,) was born April 25, 1793, at Hollinwood, near Manchester. He received from his Creator a peculiarly happy disposition and excellent abilities: these, during his childhood, were cultivated only by his affectionate and judicious parents, whose care he amply repaid by his growing virtues. His fondness for books at a very early age has been attributed to the establishment, at the chapel which he frequented, of a library for children, of which he became a member when five years old, and the librarian when he was not more than twelve; and this supposition is sanctioned by the particular interest he always took in the formation of children's libraries. Though apparently destined by Providence for the humbler walks of life, being brought up to his father's business, which was that of a weaver, he neglected no opportunity of improving his own mind, and promoting improvement amongst the young persons in his neighbourhood. It was he who gave rise to the Sunday School belonging to the chapel at Dob-lane, and who instituted a meeting for the improvement of the youth of the congregation assembling there, on the plan which he recommended in the *Christian Reformer*. [Vol. I. p. 307.] This society had a very beneficial effect on himself, and on several young men who united with him.

He was always distinguished by industry, charity and prudence in the regulation of his personal expenses. His virtues were the offspring not merely of a happily-tempered mind, but of well-formed rules of conduct and rigid self examination. From the age of seventeen he accustomed himself to keep a journal of his actions: this he considered the most effectual preventive of waste of time and im-

proper use of money; he well remarks, that "spending penny after penny, and taking no account of it, is the way to be poor."

In the year 1812, Mr. Goodier's talents attracted the notice of some gentlemen of the Unitarian persuasion, who heard him, before a numerous assembly, engage in a conference on doctrinal subjects, with several Methodists, and the preachers of the New-Jerusalem Church in his neighbourhood; and a subscription was entered into in order to furnish him with the means of preparing himself to become a Christian teacher. From this period, which was the month of August, till the ensuing April, when he was placed at the Unitarian Academy at Hackney, he devoted to study all the time he could spare from his daily avocation, and made considerable progress in the Latin tongue, under the kind and gratuitous instruction of Mr. Jones, the minister at Dob-lane. The following extract from his diary, a few days after his arrival at Hackney, will shew the proper feelings with which he began his new career. "1813, April 25th. On this day I shall complete my 20th year. It becomes me to consider the many blessings I have enjoyed in the course of my life, and also the improvements I have, or might have made of them. In this period the goodness of God towards me has been great indeed; the mercies I have received have been greater than I can value, and more than I can number. Who is it that caused me to be born in a country where the glad tidings of the gospel are heard? Who is it that has given me parents who have educated me to consider the gospel as the best gift of God to man? Who is it that amidst the many corruptions of Christianity, has so appointed things that I have been brought up in the knowledge of 'the only true God and of

Jesus Christ whom he hath sent; knowledge which is invaluable; which tends to comfort the heart and disperse those clouds of darkness, those mists of superstition, which attend the popular systems of theology? But besides my spiritual advantages, I enjoy many temporal ones. The capacity of being in some degree useful to my friends and neighbours, has produced many advantages of a worldly nature, which are likely to render my situation in life comfortable and pleasant. My health is good, my mind is easy, and I am placed in a situation where I possess many means of improvement. I have lately arrived at this place for the purpose of entering upon the studies preparatory to the Christian ministry. This object is one of the most important which can engage the attention of any man. By entering here, I become placed under many obligations and duties to which I have hitherto been a stranger, and am indeed exposed to an awful responsibility. Whether I consider the expectations of my friends and relations, the obligations I am under to the supporters of this Academy, the necessity of doing credit to my worthy instructor, or the importance of the office I am preparing to fulfil, the great variety of the knowledge I ought to possess, connected with the shortness of the time allowed for the preparation, I feel my mind forcibly impressed with the absolute necessity of redeeming the time. May God assist me in this arduous undertaking, and whatsoever I do may it prosper! If I seek in reality for the blessing of God, I shall without doubt find it; but it is in vain to expect his favour and approbation unless I strive, by all the means of grace in my power, to increase in knowledge and virtue."

Mr. Goodier's conduct during his residence at the Unitarian Academy evinced the sincerity of these serious thoughts and pious aspirations. He was a rare example of great rapidity of mind united to indefatigable industry. Such was his progress in every study he entered upon, that all his tutors derived the highest gratification from instructing him. Whilst devoting his hours to the acquirement of science and of languages, the moral ends of these studies were never absent from his mind; nor did he content

himself with gaining stores of knowledge, but already began to perform the duties of a Christian minister; he occasionally filled the pulpit, in various places, in a very acceptable manner, and many of our readers must recollect with pleasure the good sense, piety and acquaintance with the Holy Scriptures, apparent in the speeches he made at the religious conferences carried on in the Lecture-room of the Gravel-Pit Meeting. His conversation in private society was not less interesting and instructive; he seemed to think every moment lost that was not employed on some useful subject; yet he had none of the harshness or pedantry which sometimes belongs to the hard student; he was constantly amusing as well as intellectual. He was equally admirable as a learner or a teacher: in company with persons whose judgment he revered, he would easily and unobtrusively lead to topics on which he hoped to gain information: when conversing with young children, of whom he was particularly fond, and who eagerly sought his society, he divested instruction of dulness; and even when listening to the silly arguments of a weak-minded disputant, he failed not to treat him with the patience and consideration due to every fellow-creature; for if the ludicrous absurdity of some remark forced a smile into his countenance, that smile was so full of candour and benignity, that it could scarcely hurt the feelings of him who had caused it. With all this gentleness and modesty, he possessed that manly independence of thought essential to the pursuit of truth: the writer of this article does not remember, on any other occasion, to have seen him look so indignant as in repeating a conversation in which it had been taken for granted, from the attachment he had expressed for his theological tutor, that he had adopted some religious opinion because it was believed by that gentleman.

Whilst thus eagerly acquiring knowledge, and delighting himself with the prospect of a life of usefulness, this excellent young man was attacked by a disease, of which he had felt some symptoms before he left his native county. Early in the summer of 1814, he began to complain of a

pain in his side, and his friends were alarmed by his becoming subject to a sort of cough, which, though slight, is often connected with a fatal malady. His health from this time was varying, and sometimes in an alarming state; but his love of study remained undiminished, and he yielded unwillingly to the persuasion of his friends to relax in his attention to it. Before the close of this session, however, his disorder had increased to so great a degree, that two eminent medical men at Hackney decidedly opposed his wish to resume his place in the Academy, after the vacation should have elapsed; on his return home, his medical friends confirmed the advice of these gentlemen, and, painful as the sacrifice was, he acquiesced in their decision. But in relinquishing the character of a theological student, he did not give up his exertions in the cause of truth. He took the most lively interest in the erection of a chapel for Unitarian worship, at Oldham, in Lancashire: he visited several towns for the purpose of soliciting subscriptions towards the expenses of this building, by which means he obtained a considerable sum; and, as his fluctuating health would permit, undertook to conduct the religious services of the place.*

Still, hopes were occasionally entertained of his recovery, and he considered himself well enough in the summer of 1816, to accept an invitation to preach for some months to the congregation at Newport, in the Isle of Wight. After being there a short time he had a relapse, which prevented him from performing the duties he had undertaken; a gentleman in the neighbourhood kindly supplied his place in the pulpit, and Mr. Goodier remained only to receive the benevolent attentions which, in his weak state, were bestowed on him by his friends.

As a last resource, it was judged expedient that Mr. Goodier should take up his abode for a time in a warmer climate. He at first thought of accompanying a young man, who had been one of his fellow-students at Hackney, who was going to Ja-

maica as an Unitarian missionary; but this project was abandoned, and at the end of the year 1817, or the beginning of 1818, he set sail for the South of France.

In this part of the narrative it would be most gratifying to make known all the munificent and sympathizing friendship of which this happy youth was the subject: it is a glorious proof of the enthusiasm awakened by the sight of extraordinary worth and superior talent, and of the kindly and disinterested regard with which the benevolent Creator leads man to view his suffering brother! But delicacy to those individuals forbids the naming of his benefactors, or a too particular detail of their acts of liberality; suffice it then to say, that to one gentleman and his family chiefly he was indebted for the means of taking his departure to a more genial clime; and that in the house of that gentleman he had previously spent a considerable time, watched over, during a most trying illness, with all the tender cares that would have been lavished on a favourite son. His letters from France, to this generous friend and his amiable lady shew that he appreciated their kindness. On the 7th of February 1818, he wrote:

"MY DEAR SIR,

"I am happy in so soon having an opportunity of writing to you again. Captain A. returns to Liverpool, and kindly offers to convey to you as many letters as I wish. Your past unparalleled kindness leaves me no room to doubt that you will be glad to hear of me; and for my own part, exiled as I am from my home and my country, each of my friends seems doubly dear to me. You will not, I am sure, be surprised that, even in the midst of novelty and variety, I should feel at times that something is wanting to my accustomed happiness, when you consider how completely all my wants were anticipated under your hospitable roof. Happy indeed was it for me to find such a refuge in a time of need; and happy perhaps is it for me, that circumstances have arisen which have removed me from it as soon as my health was decidedly improved. Too much repose would have blunted my faculties; too much happiness would have corrupted me. You must, I fear, at times have thought me ungrateful in having never ex-

* See an interesting account, from Mr. Goodier's pen, of the opening of the Oldham Chapel, in Vol. XI. pp. 121—123.

pressed my obligations to you, during the long time that you were doing so much for me. The truth is, I have always thought that my common language would do injustice both to your generosity and my own feelings, and when I have attempted to speak, my words have been stifled in their birth. If it please the Great Disposer of events, who killeth and maketh alive again, to continue and perfect that restoration to health which *he* has begun, chiefly by your means, I trust you will long live to see that your kindness has not been in vain, and that my conduct will best speak the reality of my thankfulness. In the mean time, I rejoice in the assurance, that a day will certainly arrive in which the benevolent *Jesus*, the judge of quick and dead, will say to all who resemble him, 'Inasmuch as ye have done it to one of the least of these *my brethren*, ye have done it unto me,' &c."

Although dependence upon such benefactors could have nothing in it that was humiliating, Mr. Goodier laudably formed a plan for supporting himself by his own exertions, as soon as he should become capable of doing so. In a letter dated May 29, addressed to the wife of the gentleman to whom the former was written, he says: "I am very sensible of your kindness and generosity in offering me further pecuniary assistance; but at present I have a sufficient supply for eight months to come at least, and in that time I trust to be enabled, by the divine blessing, to earn as much by teaching English as will pay my expenses." Had he been spared till the period he here contemplates, he would no doubt have been successful in this undertaking, as he had a great aptitude for the acquisition of languages, and would have been a patient and judicious teacher. He knew nothing of the French tongue till a short time before he left Hackney; when, with a little assistance from a friend, he enabled himself to read it; learning *that*, as he said, "by way of relaxation from severer studies;" and soon after his arrival in France, he says, "you will be able to judge of my progress in French when I tell you that I understood the sermon and prayers perfectly, at church."

Notwithstanding his separation from his friends, and the great bodily suffer-

ings which occasionally threw a cloud over his feelings, we find him, in his correspondence, cherishing the same pleasurable emotions as when in health. Fine weather and brilliant scenery always inspired him with the glowing delight of an animated child; whilst, at the same time, the beauties of creation raised his soul to Him who formed them. In the above-quoted letter he thus writes, from Montauban: "On the 7th of April, I left Bourdeaux for this city, which is delightfully situated on the banks of the Tarn, in the midst of a rich and extensive plain, commanding a delightful prospect, which is bounded on the south-west by the *Pyrenees*, which even at this distance (100 miles) excite a most vivid idea of the venerableness and grandeur of nature when throned on mountains 'capped' with clouds. I can give you but a faint idea of the richness and magnificence and liveliness of the scenery which surrounds me. The weather is in general delightful, though in the middle of the day too hot; the harvest is rich in promise, and as far as regards hay and clover is already commenced partially. The groves are filled with nightingales, the fields with larks and cuckoos, the grass with chirping insects, all of which vie with each other in singing the pleasures of life and of spring,—a song which, however varied in form, in the ear of a religious man who delights to regard in nature the mirror of the Creator's goodness, is a chorus of gratitude and praise."

The subject of this memoir was not of a temper to rest satisfied with the solitary pleasure of admiring natural scenery; wherever he was, his fellow-creatures were the most interesting objects to him. He continues thus: "But the mildness of the climate and beauty of the country are not all the charms which my present situation possesses. *Montauban* is the seat of Protestant instruction in France. Their only college for the education of young ministers is here. It is a large, convenient building, formerly a convent; there are upwards of thirty students and six professors of the various branches of learning. I had a letter of introduction to the principal professor, as a young minister of the Reformed Church of England. He received me

with an hospitality truly English, introduced me to the other professors, and I am on terms of familiarity with all the students, as well as with two of the pastors of the Protestant Church here; one of whom, an eloquent preacher, I may venture to call my friend. I have permission to attend the college lectures free of expense; and though the professors and students know that I am a heretic, for I have made no secret of my principles, yet the most orthodox of them treats me as a Christian brother. To complete my good fortune, I am lodged in a boarding-house delightfully situated in the suburbs, where all besides myself are students at the college."

In a letter, prior to his leaving Bourdeaux, was the following passage: "On Sunday I went to the Protestant church, and was highly gratified by seeing a crowded and most respectable congregation, and by hearing an admirable French sermon, delivered in a masterly manner. The minister is one of the best speakers I have yet heard. His sermon abounded in eloquent and pathetic passages, pronounced with such force and feeling as evidently came from the heart, and easily found their way to the hearts of the audience, some hundreds of whom were dissolved in tears. I have been happy enough to be introduced to this excellent preacher and good man." To another correspondent he writes from Montauban: "I am collecting all the information in my power on the state of the French Protestants, who in general are very far from being Calvinists. I have never yet heard a doctrinal sermon, and in general I do not even hear an orthodox expression in the public services, if I except some vague language on the merits of Christ. At Bourdeaux there are several demi-unitarians, and their most popular minister would be condemned at once by our English Calvinists as a Socinian. Like the pastors of Geneva, he maintains an absolute silence. He has favoured me with a very friendly notice. In a letter which he did me the honor of writing, some weeks ago, he says: '*Pour moi, je ne jure ni par Luther, ni par Calvin. Je ne suis ni d'Apollos, ni de Céphas: je suis de Jesus Christ. Tout ce qui est clairement révélé dans l'Ecriture Sainte est l'objet de ma foi. J'admets tout ce*

qu'elle dit sans vouloir, sur ce qui est obscur, expliquer témérairement le pourquoi, et le comment. Les choses cachées sont pour l'Eternel.' So far as I have yet learnt, this language is applicable to the majority of Protestant ministers in France. Believing that secret things belong unto God, they seldom preach upon the mysteries of the gospel, as they are termed. Election, Predestination, Justification, and the operation of Divine grace, are subjects almost exploded; if there remain any orthodox doctrine in the pulpit, it is that of satisfaction.

"This city is the seat of Protestant instruction in France. Their college contains at present about forty students and six professors, who are salaried by the government. I board at the same house with one of the pastors and nine of the students. You will readily believe that my heresy is no secret. We have daily discussions on the divinity of Christ, which most of the students believe. My opinions have been reported to one of the professors, who, though orthodox, as I believe all of them are, still receives me kindly, and seems anxious to be acquainted with some of the Unitarian books of England. He understands English, and has just translated *Wilberforce's View*, which he is about to publish. Mr. Robert Haldane, of Scotland, is also here, busily engaged, as he has been at Geneva, in translating and publishing orthodox pamphlets. He is a strict Calvinist, and in his writings, as well as conversation, refuses us the Christian name. Notwithstanding this, he is very benevolent and mild. He heard of my arrival, and expressed a wish to see me. I was introduced by a common friend, and we had a conversation of five hours on the leading doctrines of the gospel. He is extremely friendly, and kindly hopes that God will convert me. I have a pressing invitation to his house; he gives me his printed works and lends me any of his books. Under these circumstances, is it not highly desirable to translate and circulate a few of our best tracts? In two months to come, I shall be able to translate them correctly, with the assistance of one of the students; and though I dare not publish, I can easily and cheaply print and circulate some of them. In the

public mind there is much indifference, but the opinions of Geneva excite attention amongst the students and pastors and some of the people. Would the Unitarian Fund be willing to expend eight or ten pounds in this good work? I need not say that I should proceed economically and prudently, and that my personal exertions would be willingly given. How I should rejoice and adore the wisdom of Providence, if my sickness should thus be rendered instrumental to the introduction of divine truth into this extensive and enlightened empire!"

This was penned little more than two months before the death of the writer. We see, then, that to the latest period, his desire of usefulness remained in full vigour.

The proposal of Mr. Goodier to translate some of the English Unitarian tracts, into the French tongue, was laid before the general meeting of the Unitarian Fund, in 1818, and was received with an unanimous feeling of approbation and of gratitude to this zealous and disinterested advocate of truth. But some of the members of the Book Society, who were present, suggesting that the patronage of such a scheme belonged to that Society rather than to the Unitarian Fund, the meeting acquiesced; and the measure being brought forward at the first meeting of the Book Society, which was held after this period, it was resolved, that the sum specified should be granted to Mr. Goodier for the accomplishment of his design, and that suitable tracts should be transmitted to him. The speedy change in his health, followed by his melancholy decease, rendered these resolutions abortive; but it may be hoped that the design will not be wholly abandoned. Almost with his dying breath, Mr. Goodier bore his testimony to the necessity and practicability of diffusing religious knowledge in France, and the attempt would be the most congenial tribute of respect to his memory.

[To be concluded in the next Number.]

Memoir of the late Dr. Cogan.

(Concluded from p. 5.)

DR. COGAN was in the large sense of the term an Unitarian, and was accustomed to join in Unitarian worship, though the habits of his mind prevented his being a parti-

zan, and his love of truth for its own sake would not allow him to subscribe to any human system of theology. He differed from the majority of modern Unitarians on the subject of the divine assistance in answer to prayer, and on the extent of the mediation and the efficacy of the death of Christ. On these and some other points his opinions agreed with those of Mr. Locke; he did not however borrow them from this great man, but was on the contrary, late in life, surprised as well as pleased to discover the coincidence.

His theological views cannot be better represented than by the following letter which he addressed to Mr. Aspland, the Secretary to the Unitarian Fund. He was a member of this society, and the letter grew out of some conversations in which he had expressed an earnest wish to see the foundations of the society widened in order to embrace a greater number of such as are desirous of opposing the moral tendency of Calvinism.

"MY DEAR SIR,

"I have often felt deep regret that a society which is formed upon such excellent principles, and with such liberal motives, has adopted a title that does not sufficiently express them, and has a tendency to irritate the minds of those whom you wish to convince. They are more disposed to resent your having assumed a title of distinction which does not, in their opinion, exclusively belong to you, than to listen to your arguments. They argue, in their turns, that, as you admit that a speculative opinion which is not injurious to morals, is not of a *damnable* nature, you seem more actuated by a spirit of opposition, than of zeal to spread *important* truths. And it must be confessed that your exordium, as it now stands, is not adapted sufficiently to remove these objections. It appears to me that a more extensive and more rapid success would be secured, were you more explicitly to state those other principles which you deem to be so closely connected with the doctrine of the Divine Unity, and render it infinitely momentous. I would therefore propose that something analogous to the following should be inserted in your book of Rules at page 4, after 'intended to elevate them.'

"The society have denominated

themselves *Unitarians* in opposition to the Calvinistic doctrine of the Trinity, because they consider *that* doctrine as the basis of many pernicious errors. The strong assertions so incessantly repeated, that a firm belief in that tenet is necessary to salvation, have driven many conscientious Christians into despair, have induced men of reflection to reject the whole Christian Creed, rather than to embrace a sentiment so repugnant to their reason, and will continue to be an insuperable bar to the conversion of every *thinking Jew*, to a system which opposes the most important article of their own religion.

“The society rejects also with horror, the corrupt tenets which are intimately connected with the Trinitarian Creed: which represent the Universal Father as *incapable* or *unwilling* to forgive the sins of his offending offspring, without the expiatory sacrifice of his well-beloved Son. Nor can they admit that the glad tidings of salvation, for which the whole human race are called upon to rejoice, will consist in the *election of a few* to eternal life, and in the final condemnation of myriads and *myriads to everlasting misery!* They have not the boldness to assert that a Being possessed of infinite power, infinite wisdom, and infinite goodness, is still destitute of the *ability* or the *disposition*, to save any of his offending creatures from so tremendous a doom. They know that it is an incumbent and a *delightful* duty to ‘love the Lord their God with all their heart, with all their soul, with all their mind, and with all their strength;’ but they deem it impracticable to comply with the injunction, upon the principles which they oppose, and against which they loudly protest.

“Rational Christians have hitherto been too cautious, &c.”

“I think, my dear Sir, that some statement of this kind will render your society extremely popular. These principles openly avowed, are calculated to make a strong impression upon all who are not bewildered in the mazes of controversy. Calvinism will appear more than *absurd*, it will appear *dishonourable* to God, inconsistent with his moral character, and inimical to that filial reverence which every intelligent being confesses to be

due to him. Those who are *now* so terrified at the anathemas of presuming theologians, that they dare not disbelieve a doctrine repugnant to their reason, will be alarmed at sentiments so unworthy of the divine character, and destructive of human happiness. For, if the doctrine of eternal misery had the influence upon those who believe in it which naturally belongs to it, every individual would feel the torments of hell, through anxiety for himself or for those whom he loves.

“The above are principles in which I suppose every member of the society will agree; and space is left for minuter differences respecting the precise nature of the mediatorial office, the divine influence, whether the future punishment of the impenitent will be by *annihilation*, or *corrective*, &c. &c. No modification of these can be a libel upon the Deity, similar to the preceding.

“These hints are submitted with deference to the consideration of yourself, and the Gentlemen of the Committee, who will modify them as they shall deem most proper, if they think that they ought not to be totally rejected.

“I am, dear Sir,

“With great respect, yours,

“THOMAS COGAN.

“5, Norfolk Street, Strand,

“June 5, 1814.”

This interesting letter could not fail of exciting the serious attention of the Committee of the Unitarian Fund: the amiable and respectable writer was invited to a conference upon the proposal contained in it: but after much discussion, it was thought that a declaration of faith could not be adopted by the society without risking the inconveniences that have usually followed subscription to a creed.

Whatever the reader may think of Dr. Cogan's opinions, he cannot help regarding it as worthy of admiration, that, having given up the ministry at an early age, having exercised a different profession for years, and having spent a considerable part of his life on the continent, mixing with men of the world of every country and description, he should have retained that love of moral and theological inquiries which rendered them the favourite study and principal occupation of the latter period of his life.

His conviction of the importance of divine truth grew with his attention to the subject. He laid it down as a maxim, that "Religion is every thing, or it is nothing; it is the one thing needful, or a phantom of the brain."

Among his papers there was found a preface to a revised edition of his *Treatise on the Christian Dispensation*, of which this is the concluding paragraph:

"Before this edition will see the light, it is probable that the eyes of the author will be closed in darkness. Should this be the case, the following declaration may excite some attention to it. Its principles have afforded him much consolation during a large portion of life; they have rendered advanced years placid and serene, and enabled him to contemplate death itself, notwithstanding its gloomy appearance, as one of the most essential blessings in the whole plan of Providence.

"Fellow-Christians of every denomination, fare ye well! May we all meet round the throne of our reconciled Father, with filial joy and mutual congratulation!"

The benefit and delight which he derived from his moral and theological studies are described in a still more interesting manner in a solemn address to the Deity, written upon the completion of his *Ethical Treatise on the Passions*. It would not be proper to lay before the public what was intended as a private expression of devotional feeling, and an unwitnessed consecration of himself to God: but without transgressing the bounds of delicacy it may be stated, that he considered it as matter of devout thanksgiving that his mind had been powerfully directed in the latter part of life to pursuits which increased his love of God and virtue, which unfolded to him the nature of true happiness, and led him to the sources from which it is to be derived; and that the wish which was nearest to his heart was, that, if it should please the great Disposer of events to allow him time to complete what he had begun, he might be a humble instrument in the hands of Providence of doing something to advance the glory of God, and to promote the present and future well-being of mankind.

The following is the list of Dr. Cogan's acknowledged publications.

1. "Memoirs of the Society instituted at Amsterdam, in favour of Drowned Persons, for the years 1767, 1768, 1769, 1770, and 1771; translated from the original, 1773," 8vo.
 2. "The Rhine; or a Journey from Utrecht to Frankfort, &c. 1794," in two volumes 8vo. with Plates.
 3. "The Works of Professor Camper, on the Connexion between Anatomy, and the Arts of Drawing, Painting, &c. Translated from the Dutch, 1794;" in one volume 4to. with Plates.
 4. "A Philosophical Treatise on the Passions: second edition, corrected, 1802," 8vo.
 5. "An Ethical Treatise on the Passions, founded on the Principles investigated in a Philosophical Treatise; 1807—10." 2 vols. 8vo.
 6. "Theological Disquisitions; or, an Inquiry into those Principles of Religion, which are most influential in directing and regulating the Passions and Affections of the Mind. First Disquisition, on Natural Religion. Second Disquisition, on the Jewish Dispensation, respecting Religion and Morals, 1812," 8vo.
 7. "A Theological Disquisition, on the Characteristic Excellencies of Christianity; or, an Inquiry into the superior Assistance it affords, and Motives it contains, for the Practice of Virtue, Cultivation of the best Affections of the Heart, and preparing the Moral Offspring of God for permanent Felicity, 1813," 8vo.
- The last five articles form one complete work, under the following title: "A Treatise on the Passions and Affections of the Mind, Philosophical, Ethical and Theological; in a Series of Disquisitions: in which are traced, the moral History of Man, in his Pursuits, Powers, and Motives of Action; and the means of obtaining permanent well-being and Happiness, 1813," 5 vols. 8vo.
8. "Letters to William Wilberforce, Esq. M. P. on the Doctrine of Hereditary Depravity. By a Layman," 8vo.
 9. "Ethical Questions; or, Speculations on the principal Subjects in Moral Philosophy, 1817," 8vo.
- Besides these, it is well known that Dr. Cogan was the author of a humorous little volume in 12mo, published many years ago, under the title of "John Buncke, Junr."

MISCELLANEOUS COMMUNICATIONS.

Mr. Cornish on the Decline of Presbyterian Congregations.

SIR, Colyton, Nov. 5, 1818.

MANY observations have been occasionally made in your Repository and various other publications on the decline of the Dissenting churches, especially amongst those improperly denominated Presbyterian. Improperly, because every separate church was quite unconnected, as far as authority went, with any other, no right of interference being ever given, or seldom attempted or thought of, by any neighbouring societies: the whole body being less closely united than those denominated Independents, to which name those called Presbyterians have from their first separation had a full claim. The Presbyterian ministers, those who, if they had possessed the power of forming an establishment, would have adopted the plan approved in Scotland, soon discontinued any other union amongst themselves, than what was perfectly free and voluntary. Their successors retained the name by which those who formed their societies had been distinguished, though that form of spiritual government ceased to exist amongst them.

Those denominated Presbyterians were for a long while the most numerous, as well as the most learned part of the Dissenting clergy, and those of the Baptist persuasion styling themselves General Baptists, though few in number, far excelled in learning such ministers as were followed by the more numerous part of those who rejected infant baptism.

That the number of congregations and ministers styled Presbyterian, for some time gradually, and afterwards rapidly, declined, has been frequent matter of observation. From the writings of many, and the recorded abilities and exemplary characters of more, who faithfully discharged their duty, endeavouring to promote knowledge, truth and holiness by their preaching and their living, one important point is evident.

Their hearers did not fall off, owing to the incapacity or the neglect of

their teachers, considered not individually, but as a collective body. So few worldly encouragements, in the best times, presented themselves to candidates for the pastoral office, that the generality of those who offered themselves to the work were young persons of serious, pious dispositions. In their places of education, commonly called academies, the most diligent application was required. Improvement in various parts of knowledge, especially those connected with the ministerial office, was absolutely requisite towards their being recommended and approved, as fit for public teachers of religion. Many societies, highly respectable for numbers, wealth, and the worthy characters of the majority of those who composed them, especially in our metropolis, have been dissolved, and others are apparently going to decay. The causes which have led to this may be a useful subject of inquiry.

1. When two thousand ministers nobly refused to make declarations opposed to the dictates of conscience, numbers adhered to them from personal regard, from the duty thought to be owing to them, as faithful teachers, from whose instructions they had derived advantages of a spiritual nature, on which they set a high value. Few of these ministers scrupled, occasionally, attending the service of the Church, though they could not conform ministerially; nor did they dissuade their friends from such attendance, though wishing for, and endeavouring to obtain services in their estimation more pure and scriptural. When these pious pastors were removed by death, those who adhered to them from personal regard, if their places in the Established Church happened to be filled by serious divines, began to attend that worship constantly, which occasionally they had never been taught to decline, by the advice or the examples of their favourite spiritual guides. Thus there was very early a falling off, as to numbers amongst the Nonconformists, particularly of persons in the higher ranks, many of whom had adhered to

the ejected ministers, as their own fathers in Christ, and not as men separated from the Establishment.

2. Many who greatly preferred the mode of conducting worship amongst the Nonconformists, and the privilege of attending ministers chosen by themselves, were so situated from the first, or afterwards removed to places at such a distance from any congregation, worshipping in the manner they most approved, as to render it exceedingly inconvenient and sometimes impracticable to give their attendance. The Independents and Particular Baptists did not object to lay-preachers; but those styled Presbyterians felt partial to ministers regularly educated, and qualified by learning, as well as piety, for public duty: such, not from choice, but what they deemed necessity, attended the Established service, to which their children, being accustomed from their infancy, frequently adhered in after life, though settled in places where they might have joined those assemblies which their parents reluctantly forsook.

3. Many of those who formed our first Dissenting congregations, the services of which they deemed most edifying, if, on the death or removal of a minister they liked, one was chosen, not quite to their taste, especially if his peculiar sentiments did not accord with their own, would go to their parish church. Such chose, if they must attend religious services they did not thoroughly approve, rather to join with the multitude than an unpopular sect. Persons strongly attached to high Calvinism and doctrinal preaching, grew unsatisfied with those ministers whom they suspected of not coming up to their standard of orthodoxy. Many, on the other hand, not approving high Calvinism, and preferring practical to controversial preaching, if the Nonconformist minister was otherwise minded, would attend on the clergyman of the place, if his strain of preaching suited their ideas, especially if a good and amiable man. Angry disputes about doctrines, the Trinitarian controversy particularly, have often rendered excellent ministers uneasy in their situations, or driven them away, much to the displeasure of those who approved their services,

and lessening, perhaps dissolving, their attachment to the Dissenting cause.

4. Some have forsaken Dissenting worship, because the minister's manner or delivery appeared displeasing. Very learned and excellent men may have unhappily contracted gestures or tones, to which persons truly religious would reconcile their minds, yet forming a pretence with others, to decline their attendance. Sometimes little altercations between ministers and a part of their hearers, a degree of blame perhaps attaching to both, have caused a falling off. Not seldom, also, has it happened, that disputes with their fellow-worshippers, quite unconnected with religious concerns, have caused desertion from the society itself. Such could not be serious and well-informed Dissenters, but they might, on the whole, have been truly respectable persons, and their remaining firm to the cause have done it service and credit. Now it happens very seldom indeed, that any desert the public church, on account of disputes with their fellow-parishioners, or even a just dislike to the clergyman himself.

Methodists, or those styling themselves evangelical preachers, have frequently been very successful in drawing away hearers from those called by them legalists and moralists; but personal disputes with the minister or any of the people hardly ever take off any from the Establishment, but often from Dissenting places of worship, standing far more in need of individual support.

5. It has often happened that ministers of approved character and abilities, on whom age makes its advances, become unqualified for their work, perhaps unperceived by themselves. The circumstances of some, feeling and lamenting their increasing disability, have been such as to render the salary, though small, quite necessary to their support; so that absolute want would follow on resigning their office. Such as approved them in their better days, and would kindly bear with their infirmities, death and various other causes may have removed. Persons coming into life do not feel the attachment which would lead them patiently to wait till the aged labourer is called home. Stran-

gers coming to settle in the place, finding the minister's abilities on the decline, if Dissenters merely from education and not principle, forsake the cause. Before a fresh choice could be made, many societies have dwindled, and the remaining members unable to procure a pastor by whose services the cause might be revived. Thus, without any blame to a minister, deserving the sympathy of feeling minds, the cause has, in various places, been weakened, in some, annihilated. Benevolent attempts have been made to establish a fund for the support of aged pastors, but hitherto without success, many difficulties opposing a regular, effectual plan. This, however, it is hoped, will at length be happily accomplished.

6. Fashion has mighty influence, especially upon the wealthy and persons engaged in public life. The established religion being countenanced by a vast majority of the great and the rich, as well as by the multitude at large, will prevail on many to leave the smaller and join the more numerous party. Even before the cruel persecution by which Louis XIV. of France, destroyed, and drove into banishment, thousands and tens of thousands of his loyal Protestant subjects, Popery made converts not a few. For a while the Protestants enjoyed tranquillity, and greater privileges than have been granted as yet to Dissenters in England. Popery, however, was the religion of the court and of the multitude, and numbers amongst the higher ranks particularly, were continually forsaking the Protestant assemblies. That the same cause should have produced the like effect in this country, where the objections to the established forms are apparently less numerous and important, is no wonder.

The Presbyterians being the most wealthy of the Nonconforming parties, and those denominated such, gradually mixing more and more with the world, have gone over to the religious profession of those with whom they were ambitious of associating. Having no root in themselves, from a knowledge of the true principles of dissent, and frequently void of serious attention to the most important of all concerns, custom and fashion prevail. A regard not to what was

the most scriptural, but the most fashionable profession, has had powerful influence. Of this, good Mr. Matthew Henry made mention in the very beginning of the last century, when recommending to Dissenters the education of the poor, that the cause which the rich were, in his days, forsaking, might still survive, and afford some encouragement to those then preparing for the ministry. Ministers themselves also, being but men, have occasionally, by undue warmth of temper or imprudence in managing their concerns, given cause of offence. Immoralities ought never to be tolerated, and, if repeated, will never be borne with by any Dissenting societies. Small errors have, however, sometimes been too severely marked, and ministers of real worth treated with undue harshness for very pardonable imperfections, which time and experience might wholly have corrected.

7. The expense required to support the cause of dissent has been often avowed as a reason for deserting it.

"That it is an expensive thing to be a Dissenter" has been observed by some, whose attachment to the cause prevented their own withdrawing, but has had great effect on children, who might have filled up their places, and influenced many at different periods of life to conform. If a regard to true religion be a prevailing principle, the first inquiry will be, what course of conduct will best serve and promote it? But when the love of the world predominates, saving expenses, however worthily bestowed, will subdue the mind. Individuals must judge for themselves, what their circumstances will enable them to do for private charities or public services. The being *obliged* to support an Establishment, renders numbers far less able to maintain what they esteem more pure and edifying forms. Many zealous friends of the Church, besides such aid as the law obliges them to give, bestow largely in building, ornamenting and better endowing churches. Numerous chapels in the metropolis and various other parts of the kingdom, are built and maintained by the free gifts and subscriptions of those who pay their full proportion also to the churches, which, from personal or private convenience, they

do not attend: calls upon the liberality of Dissenters are also made to assist the widows and families of ministers, but the benevolent members of the Establishment voluntarily contribute likewise in this way to the distressed of their own communion. These are discretionary acts of bounty in those who bestow them, not necessary for the support of divine worship, though very encouraging to ministers, whose incomes render them incapable of laying up for a family.

These considerations, perhaps, may convince the thoughtful, that the decline of the Dissenting cause, in particular places, or throughout the nation, by no means proves that the cause itself is not of real importance and well-deserving support. The decline is owing to various causes, sometimes arising from a preference for the Established mode, but much more frequently from the difficulty of attending any other; from human imperfections, often allied to real worth, and the influence of fashion, present interest, and saving some expense. This conformity to the world all serious Christians of every party, as well as the Sacred writings, exhort us carefully to avoid, and heartily pray never to be drawn aside.

JOSEPH CORNISH.

SIR,

Nov. 25, 1818.

MY grandfather was the largest contributor towards the expense of erecting a Meeting-house for Protestant Dissenters in M—— Street, in the town of N——. This was in the year 1696, seven years after the Act of Toleration gave full liberty to Dissenters to exercise their worship publicly. He died in 1725, and as in his life, so at his death, he shewed himself a warm friend to the Dissenting interest, for he endowed the chapel, by his last will, made two years before his decease, with the sum of five hundred pounds.

In the original trust-deed it was specified, that the chapel should be used "*for the worship of God by Protestant Dissenters.*" At the time of the foundation of the chapel, there might, perhaps, have been amongst those who contributed to its erection, and who formed the first congregation, one or two persons whose minds having been much directed to that

question, had departed in a small degree from the doctrines commonly called orthodox; but the general character of the body was, that they were of orthodox sentiments, and I possess sufficient evidence that such were the sentiments of my respected ancestor in the earlier parts of his life: and though I have some reason to believe that he was not an inattentive observer of the controversies which were carried on both in and out of the Establishment on the question of the Trinity, and that his mind was much affected by the arguments of those divines who ranged themselves on the Arian side in those controversies, yet I am not prepared to state that he was not at the time of his decease a believer in the doctrine of the Trinity.

This, however, I know, that his widow, who long survived him, and his three sons, who were respectable tradesmen in the town, one of whom was my father, were by no means of the sentiments commonly called orthodox. How this change was produced I cannot say; but I conjecture that it was in consequence of conviction produced on their minds by the perusal of the controversialists of their times, and by their own reflection and study of the Holy Scriptures. I have also reason to believe, that the minister of our society, on whom my grandfather attended, though himself of orthodox sentiments, was accustomed to recommend to his hearers the utmost freedom of inquiry, and an unbiassed examination of Holy Scripture. He used to boast of it as the great privilege of a Dissenter, that he could pursue his theological inquiries unfettered by creeds and articles, and follow truth wherever she led him, without fear of molestation or chance of suffering in his temporal interests. He was convinced that the more the Scriptures were examined, the more they would be found to establish the system of Christian truth, which he had been led to receive, and while he thought him grievously in error, he pitied Emlyn from his heart.

My age, Sir, is within two years that of the King: and I well remember that when I was a very young man, living in my father's house, the minister of our congregation closed a ministration of forty-five years.

Different ministers were proposed to us as his successor. They were of different degrees of orthodoxy: some Calvinistic, some Arminian, some Baxterian, and some who were called Arian. Our society were naturally led on this occasion to consider what were their sentiments, and upon what views of Christian doctrine they should wish to be addressed by their future minister: when it appeared that what had been the case in our family, had been the case also in four-fifths of the families composing the congregation, and that not only we the descendants and living representatives of the gentleman by whose exertions principally the chapel was erected, and by whom it had been so handsomely endowed, but that a large majority of the sons of the other persons who had contributed to its erection, and who had subscribed to the deed by which it was set apart *for the worship of God by Protestant Dissenters*, were inclined to invite, as our minister, the candidate whose doctrinal sentiments were the farthest removed from orthodoxy.

We were unanimous in our next choice of a minister: but on another occasion, which occurred above twenty-five years ago, two ministers were proposed to us, one of whom was of orthodox sentiments, and the other very much heterodox. There was a decided and large majority for the latter; but one trustee and two families, members of the congregation, withdrew themselves.

Since that time we have been an harmonious, and, I may add, flourishing society: but it is with alarm that I have lately heard that a society is formed in London, who meditate the dispossession of us and of other congregations similarly situated, of this chapel, built by our ancestors and endowed by them. I should, I own, be sorry to be turned by force out of the seat which has been occupied for considerably more than a century by our family, and where I have attended *the worship of God* for more than seventy years: and I cannot bring myself, at my time of life, to think that the attempt is becoming Christians, Protestants or Dissenters.

ONE OF A HUNDRED.

London Institution,

Dec. 5, 1818.

SIR,

IN answer to an inquiry in the Repository for October last, [XIII. 615.] by Mr. Rutt, respecting the existence of a small Unitarian society at Lexington, in Kentucky, to whom the Rev. Harry, now Judge Toulmin was pastor, I have it in my power to state the following particulars. I may first premise, that the letters of introduction which Mr. Toulmin took with him from England in the year 1793, were to many of the first characters in America, as the late General Washington, Mr. Jefferson, Mr. Madison and the present President, Monroe. With respect to theological opinions or religious professions, he had often occasion to observe, in American society, a liberality which, to the enthusiast, might appear the effect of an indifference to, or a superficial acquaintance with those subjects. In his travels through the United States he frequently preached, and as his discourses were chiefly moral and practical, his peculiar tenets were in a great measure unknown. He was first invited to the presidential chair at Winchester College, in Shenandoah Valley, which was afterwards ably filled by Montrose Christie, until his zeal for the Unitarian doctrine prompted him not only to take every opportunity to broach it in private, but at length to challenge a public discussion in the newspapers. Many of the trustees who respected and valued him highly as a moral character and able tutor, were disgusted, not so much with his tenets, as his taste for and manner of proclaiming them. He was, therefore, obliged to resign; and thus himself and a large family were once more reduced to great straits and difficulties. This, by way of caution to Unitarian adventurers who cross the Atlantic, not to let their zeal over-run their prudence.

When Mr. Toulmin fixed at Lexington, in Kentucky, as President of the Transylvania College, he advertised that there would be weekly service on the Sabbath-day in the College, which was accordingly attended by a few of the most respectable families in the place. They were of that description who, disgusted with the ignorance, fanaticism

and camp-meetings of the Methodists and Calvinists, had rarely attended before, any regular place of worship. Their minds were free from prejudice and open to conviction, and might with truth be called inquirers. The Calvinists and Methodists, who were numerous, soon discovered that Mr. Toulmin had not their *shibboleth*, and evinced a persecuting spirit; when he was persuaded by his friends to apply for a licence at the Quarter Sessions to solemnize marriages. To the surprise of the bar, a fanatic justice, of the name of Patterson, asked if he had been regularly ordained and appointed the minister of a congregation, which was required by the statute book. It was observed in answer, that ordination amongst a certain class of Dissenters to which Mr. Toulmin belonged, had become nearly obsolete, but, that he had been regularly appointed by and officiated for a congregation during some years, there was a person in court to prove. The justice insisted that the statute required ordination, and the licence must be refused, his brethren concurring with him. The Attorney-General for Kentucky, Mr. Murray, an acute lawyer, observed that the word *ordain*, had not in the statute book a scriptural meaning, but was merely an *expletive* of the word *appoint*; for if it had a scriptural meaning, there was an end of that toleration towards all religious professions, which was granted by the laws of the commonwealth. By those laws no person was disqualified by his religious tenets from filling any civil office, and marriage being recognized by the same laws as a civil contract, which a minister or a magistrate might solemnize, it was evident that the licence must be granted, or the bench would violate the laws of the state. The infuriate Patterson returned to the charge, but finding his brother justices convinced by the exposition of the Attorney-General, he then required that Mr. Toulmin should produce a certificate, purporting that he was the regularly-appointed and ordained minister of a congregation, designating itself by some name. Mr. Murray, the expositor, immediately drew up a paper, stating that "the undersigned had regularly appointed

and ordained the Rev. H. Toulmin to be their minister, and were *Independents* by name." This instrument, novel in the history of ordination, was instantly signed by all the bar, and the licence was granted. The Attorney-General then observed, that he was ashamed of the intolerant spirit that day shewn by the bench to an emigrant stranger, and that, if the licence had not been granted, he should have forthwith visited them with an *ex-officio* information.

P. VALENTINE.

P. S. I can vouch for the authenticity of the above particulars.

Lambeth,

January, 1819.

SIR,
SOME of your learned and ingenious Correspondents, though in common with many other good people agreed in the main as to the doctrine of Final Restitution, on the footing of reason and the ground of inference, are under much difficulty as to the *positive* proof or evidence of this doctrine to be derived from the Holy Scriptures. It is said, that it is not there "expressly or designedly inculcated;" and it is asked, why, if the doctrine be so great and glorious, our Lord and his apostles were not more explicit on the subject, or treated of it "in general terms, from which only the sagacious reader might infer it?" Now, these queries appear to be rather out of place, and to partake something of what logicians call reasoning *from speculation to fact*: or, from what is revealed to what we think *ought* to have been revealed. I am not in the least disposed to call in question the intellectual capacities of the Sacred writers, or whether they "were aware or not of the consequences of their own statements;" they were chiefly men of strong minds, and, as all Christians believe, inspired or peculiarly assisted, *quoad hoc*, i. e. to a certain extent, or, as to the grand outlines and leading principles of the religion which they were to promulgate. In this view, therefore, we must be content with what we possess, be very thankful for it, and endeavour to understand and improve it; and, if any particular and supposed important doctrine can only be discovered by "the saga-

rious," it is certainly their duty, unless they "boast of a false gift," to instruct the ignorant and uninformed—not natural fools, wild enthusiasts or blind bigots, two of which classes cannot be helped in any case; though perchance something may be done, at lucid intervals, with the intermediate one; but those who are deficient in human learning and science, to whom the gospel was originally and emphatically preached, and who, if of sound understandings, can discern a plain argument, and the force of an infallible consequence, as well as the most expert casuist, or the profoundest divine. It may be observed also, by the way, that what appears to be regarded by your Correspondent, [XIII. 618,] supposing the truth of final restitution, as a defect in the preaching of our Lord and his apostles, is somewhere adverted to by Dr. Paley, as a mark of their wisdom. "The wisdom of our Saviour is manifest, in his not having entered too minutely into the circumstances of a future state. He exhibits to our view the sublime event of a general judgment, and acquaints us with the *ensuing states* of the righteous and the wicked, and there he leaves us."

But, if these queries must be answered more particularly, we cannot do it better than in the language of Dr. Hartley: "The Gospels are short memoirs; and we may be as yet but novices in Scripture language. Perhaps the writers, like the prophets of old, did not see the full meaning of the glorious declarations which the Holy Spirit hath delivered to us, through them; or perhaps they did, but thought it expedient, or were commanded, not to be more explicit. The *superstitious fear of God, one of the grand corruptions of the gospel*, may have been necessary hitherto; but now, these corruptions begin to be discovered and removed, by the earnest endeavours of good men of all nations and sects, 'by comparing spiritual things with spiritual.'"

Besides, there are many philosophical, moral and religious truths, which, supposing the proper use of our faculties, may be called *intuitive propositions*; and which we firmly believe, though they are by no means in Scripture particularly laid down and inculcated. We may instance in

two particulars; the scale of intellectual nature above us, so admirably illustrated by Mr. Locke and other eminent writers, and the plurality of worlds. Yet the former is portrayed in Scripture, only in dark and distant adumbrations; and as to the latter, there does not appear, throughout the Bible, a single reference to the subject: the passage in the beginning of the Epistle to the Hebrews is mistranslated, and relates to the headship of Christ over the "Aions," the ages or dispensations, the new moral creation, which he has formed and appointed; which sense, Calvin himself allows of. There was a time when the notion of a plurality of worlds would have brought down upon its professors the thunders of the Vatican; yet now, the Pope himself, together with the whole college of cardinals, as well as every tyro in the principles of natural philosophy, will readily embrace it. These principles, therefore, have been gradually established by their own weight, and by the absurdity of the contrary opinions. If, therefore, instead of supposing that our Lord and his apostles never contemplated Final Restitution as an infallible consequence of the principles of the new dispensation, we suppose, on the contrary, what is simply possible, that they never contemplated strictly eternal torments, or absolute annihilation in the same view, where was the necessity of their being more explicit? Mr. Fox, with many others, appears to be satisfied upon this point.

But, Sir, it appears to me, that this amicable controversy, (and all religious controversies should be amicable,) may be much narrowed. Whatever we may think of the duration of future punishment, the notion of the indiscriminate sufferings of the finally impenitent, is not a doctrine of Scripture. Indeed, it would be very strange if it should. Here, we have the most positive evidence to the contrary. "It shall be more tolerable for the sinners of the old world, than for the sinners of Jerusalem. The ignorant transgressor shall be beaten with few stripes; but the transgressor against knowledge with many. Some shall be consigned to the judgment, some to the council, and others to hell-fire." To contend, therefore, against this

opinion, is to engage a phantom; and to preach or inculcate the Christian doctrine of future punishment, without attending to these distinctions, is to preach the doctrine by halves; or rather, not to preach it at all. I have, in a former letter, endeavoured to shew the inconsistencies and contradictions in the writings of some eminent men in this view of the subject; and as to the very few modern preachers who would be thought to teach it, we may apply the language of Archbishop Tillotson upon another occasion,* which, though not very courtly, is certainly very expressive: "They slabber it over, and huddle it up in great haste and confusion." They never condescend to reason upon it, but instead of an argument, put us off with a sentiment from some celebrated poet or orator. But poetry and eloquence, like the element of fire, are good servants, but bad masters. Now and then, indeed, even in the present day, we meet with a self-idolizing poet, or a flaming orator, who may, with Drexelius or Dr. Young, "heap Ossa upon Olympus, and Pelion upon Ossa;" traverse in his own imagination the utmost limits of the unseen world; be lost in the mazes of his own eloquence, and entrance or distract his hearers: but one saying of the prophet of Nazareth, duly apprehended and applied, shall instantly bring him down from his towering height, and like the touch of Ithuriel's spear, convince them that they have hitherto mistaken acquiescence for belief, and, under the leadings of their spiritual guide, have been wandering, not indeed into "the paradise," but into the labyrinth "of fools."

The doctrine of future punishment, therefore, is only treatable or capable of being argued upon, as it merges into the second, namely a state of punishment, strictly eternal in duration, but limited and differing in degree according to the nature of things, and the unequivocal language of the New Testament, and this may be styled the *modern orthodox notion*.

But before we proceed upon this part of our subject, we shall briefly advert to what is termed "a middle scheme" the doctrine of *annihilation*.

I shall not enter into the arguments

of your ingenious correspondent in favour of this notion, to which he seems to incline, as I confess I do not comprehend them. The arguments of Mr. Bourn have always appeared to me little to the purpose, and utterly unworthy of so excellent a divine; nor can I by any means conceive, that, with regard to final restoration in any view, "the reasoning is as good in the case of a fly, as of a man!"

Although the scheme of *annihilation* is a far more merciful one than the old Calvinistic notion which leaves millions of intellectual beings "to dwell immortal in the arms of fire!"* for the glory of God, (and, what is equally wonderful, for the solace and edification of the *blessed*, by way of *contrast* and *comparison*!) it nevertheless presents many insuperable objections to the reflecting mind. It represents the Deity as ultimately *disappointed* in his expectations from his creatures, and in a fatal moment destroying the work of his own hands! Though we have reason to believe from the principles of natural philosophy, that not a single atom of dead matter is annihilated, but is on the contrary, continually assuming new forms and combinations; and, from the testimony of Revelation, that this world originally sprang from a *chaos*, or the *exuviae* of a former one, and, after its final disorganization, shall probably again arise from its ashes, in bright and astonishing splendour; yet *here* we view millions of immortal spirits, that is, of rational beings originally *designed* for immortality, and impressed with restless and insatiable desires for its enjoyment; after a few short years of vanity and delusion, which, at best, is the present state of man, *separate* from the consideration of futurity, and therefore, upon the footing of reason alone, impossible to be regarded as his final state:† we view these last, *best* works of the Almighty in this sublunary world, whom he "created in his own image," and whom the Great Messenger of the new covenant lived and died to redeem; after a public and

* Relig. Medici.

† "The index of nature points to a future state."

Mr. Belsham's *Funeral Sermon* on Mr. T. B. Broudbent.

* Sermon on the Redemption of Time.

general resurrection, in which, according to some, the several particles of their natural bodies, which have been dispersed by the four winds of heaven, shall each resume their proper functions, but certainly, in which each individual shall be fully sensible of his own proper identity; and, after a solemn and impartial judgment, in which every one shall receive the due reward of his iniquity; at length, both soul and body, cast out as "unprofitable branches," not indeed to eternal torments, or an eternal prison, but to eternal darkness and annihilation!

Many of the arguments commonly urged against the old orthodox doctrine, are applicable here. Mr. Bourn, an advocate for this system, says, "Can you call eternal punishment by the soft name of a *few stripes*?" And, may we not retort, Can you call *eternal annihilation* by the soft name of a *few stripes*? Or, shall those who are to be essentially distinguished in their prior punishment, remain undistinguished at last, in the ruins of interminable ages? Shall this be the cure of the moral disorders of the present imperfect state, that vast numbers of its chief inhabitants, the once-adopted children of God, shall be no more?

"—*Sad cure!* for who would lose
Though full of pain, this intellectual being;
These thoughts that wander through eternity;

To perish rather; swallow'd up and lost,
In the wide womb of uncreated night,
Devoid of sense and motion!"

It is a certain truth, but a bald and meagre argument commonly urged here, that the Almighty hath no need of his creatures, and can easily supply the loss of myriads by new creations of happy beings: for *they* have infinite need of him, and when their minds are in a right frame, their desires and aspirations towards him are next to infinite! Now, would a provident husbandman destroy a sickly tree, originally of a good stock, or, transplant it into another soil? But, say you, trees, absolutely dead, he will "pluck up by the roots," and branches entirely perished, he will burn up "with fire unquenchable:" that is, according to your interpretation, destroy them: but let us pause here a moment. We must not strain parables and similes too far. In theology it is

a received principle, "*Scriptura parabolica, non est argumentiva*"—that is, we are not to reason from them absolutely, or from every circumstance, but from their general scope and import. The righteous are represented as "wheat laid up in a garner," but surely, not for similar purposes: we are not to compare a man to a tree, in all respects; a ray of the divinity, a spark of ethereal fire, an intellectual being, to an unconscious organization of matter! Even those "unprofitable branches" of the natural tree, are not so dead as they appear to the superficial observer; they yet contain principles of utility, they are converted by the purifying element into fructifying materials, and shall revivify in bright and radiant forms: and may we not suppose this at least equally possible, of those intellectual organizations, which, however they may now appear sickly and diseased, are never totally bereft of the principles of spiritual life, and were originally intended to be "the trees of the Lord, and the plants of righteousness"?

As to those very few texts of Scripture, which seem to look this way, they will probably appear upon an impartial examination to be only different modes of expression, relating to the same subject: for though "the wages of sin is death," according to the original sentence, and yet, this general sentence is so far already reversed, that the nature of death is changed, and all shall be raised from the dead, after the example, and by the power of Christ; when, as to the righteous, it shall be for ever done away; so, it is not probable, that after the awards of a future judgment, this sentence as to the wicked, will be repeated, and executed finally and irreversibly. In interpreting these passages, therefore, we must take reason, and the connected sense of Scripture for our guides, and regard not so much the present sin and imperfection of the creature, as the original design of his creation, and the transcendent excellencies and glories of the great Creator!

Dr. Doddridge, in his Lectures, before quoted, vacillating between the jargon of systems and the suggestions of his own capacious mind, says, "Our natural apprehensions would rather lead us to hope, that the Deity would

leave room for amendment and recovery of happiness in a future state; or by *annihilation* put an end to men's misery, when they appeared humbled by their punishment!" But it is not the usual course of Divine Providence to destroy, or inflict sufferings judicially, when the delinquents are humbled, and "accept," with proper dispositions, "the punishment of their iniquity." Mr. Wesley thought differently, and erred on the other extreme, when alluding to a line of Dr. Young's, implying the possibility of penitence in the state of future suffering:

"Calling Thee Father! in a sea of fire!"

Struck with the supposed heterodoxy of the sentiment, he exclaims, "Would not the victim in such a case be instantly transported into Abraham's bosom?"

If the present attempt meet with your acceptance, some further remarks on what I have styled *the modern orthodox doctrine*, shall be the subject of a future letter.

AN OCCASIONAL READER.

SIR,

January 8, 1819.

YOUR intelligent correspondent, Mr. Madge, in his last letter, inserted in the Repository for December, [XIII. pp. 739—743,] disclaims, I observe, the idea of entering into controversy on the subject of Universal Restoration. A writer, however, who sends a paper on a controverted topic to a publication, whose professed object it is to promote discussion, must expect to have his opinions canvassed, and if he be, as I believe Mr. Madge to be, a well-wisher to the cause of truth, he will not be displeased, but rather rejoice in finding them the subjects of controversy. I make no apology therefore for troubling you with a remark or two upon a passage in his last letter.

That God is good—that his benevolence is unbounded—that he is "long-suffering and ready to forgive," I, equally with Mr. Madge, believe,—and that not on the evidence of reason merely, but of revelation. The testimony of the latter on this head, is indeed so clear and decisive, that it is, I think, placed beyond the reach of controversy. However, I must conceive that Mr. Madge goes much

too far in pronouncing that this established fact is sufficient to refute the idea that God can destroy the creatures he has called into being if it seem to him fit. To conceive of the conduct of the Deity in the manner which to us appears most consonant to benevolence, is an amiable and I should think must always be a harmless mistake, (if mistake indeed it should ultimately prove,) did not the advocates of the doctrine in question employ language respecting the views of their opponents wholly unjustified by the evidence they bring in support of their own. Let a candid, impartial man, without even looking into the pages of revelation, conceive of a prize like that of happiness, eternal, pure and unmixed, held out to the grasp of all men: let him know the simple condition upon which it is offered: I might almost say that the *love* of God, the love of the Being who offers this blessed boon to our acceptance, is the only stipulation; for a heart filled with that divine affection, assuredly, can never widely err from the path of duty. Let him see next what is in the mind of man, his large capacities for virtue, his high aspirings after immortality; let him know that over all his affections and desires there is placed in his bosom a guard and a monitor—the preserving and restraining power of conscience; and let him next view man, this favoured man, this largely-endowed being, turning away from these lights, rejecting infinite, immortal happiness, putting aside the offered boon, and preferring the brief pleasures and lingering sorrows of sin to the glories of a pure eternity,—will he say *then* of the God who withholds the rejected gift, and finally refuses to make the happiness of this man commensurate with his own, "that He is *not* good, neither can any sophistry prove him to be so"? *

It is obvious that I have not put this question on Necessarian principles; nor does it appear to me that Mr. Madge has treated the subject as a Necessarian. If such be his opinions, however, it must be discussed on other grounds; but speaking of man as an accountable being, and supposing the

* Smith on the Divine Government, p. 109.

Deity to punish him for disobedience strictly and purely *voluntary*, I think the "ways of God" may be very well vindicated "to man" on the system of annihilation; nor do I even allow the inference of man, namely, "that God is cruel if he punish everlastingly," to be by any means of sufficient weight to overturn the plain testimony of Scripture to the goodness of the Deity, because this latter testimony we *know* to be unquestionably correct, but we do not know that our inference is so.

Z.

Clapham,

January 4, 1819.

SIR,
I PRESUME to offer you a few reflections on a subject about which Unitarians are a good deal engaged, although it forms no essential part of Unitarianism. The doctrine which is called that of Universal Restitution, is one which I believe you regard as a fair subject of discussion in the pages of your magazine. In opposing that doctrine, I will allow that which its advocates maintain as the basis of their system, namely, that it is not unequivocally taught in Scripture that any of the human race shall live for ever in misery: that those expressions concerning "everlasting punishment," and "everlasting torment," may *possibly* find their accomplishment either in annihilation or a long, long endurance of suffering. It is certain that the immortality of the soul, in a general abstract sense, though a common-place in philosophical religion, is not a doctrine of the Bible. Thus much then, I allow: only let it be remembered that it is a mere *possibility*; that the Scriptures do not give a hint of *direct evidence* in its favour, but that on the contrary their language is such as tends to exclude the idea from the mind. Now here it is that the advocates of this doctrine take their stand: they say, that while its *possibility* is not *disproved* by Scripture, they have *positive evidence* in its favour, derived from other sources; and that therefore they are justified in believing and preaching it. Now to this I make a double objection. In the first place, the evidence on which they rely is feeble and unsound in its nature. They contend that the Divine Goodness cannot

inflict punishment on a creature, unless that punishment is to end in the final happiness of that creature: that the punishments of mankind must therefore end in their final and universal happiness. Now certainly we know from Scripture that the Lord does not willingly afflict or grieve the children of men. It is for the good of his family at large that the Father of the universe wields the rod of punishment. But from such general views it is impossible to decide how far *every individual* will be reformed by his punishment. Punishment has two intentions, to reform the sufferer is one, but another is to warn others by his fate. On this latter principle our civil punishments are in great measure inflicted; and how can we pretend to know that the same principle may not exist in the economy of the Divine government? How ridiculous is the clown when he pretends to be wise about the politics of the country! how much more so are we men, when we think we understand the counsels of God! Argument on such a subject is good for nothing. In philosophy, being disciples of Bacon and Newton, we despise all pretensions to any knowledge which is not founded either on testimony or experience. In this case testimony is confessedly silent: and what experience have we about the things of the unseen world and the future life? Very loose analogy is all that can be pretended. But to estimate the value of this analogy, let us consider a parallel case, though one far more within the sphere of lawful conjecture. How little weight have the surmises which we form about the inhabitants of the celestial bodies? No intelligent philosopher thinks of confounding these with the things which we *know*. Far more presumptuous, as it appears to me, is it to unite such a speculation as that in question, with the word of God and the testimony of Jesus. It is an offence against philosophy, as much as against piety.

I am here led to my second objection; and it is one which I think ought to be well weighed, for it is of an awful kind. Let us then allow as much weight to the arguments in favour of this doctrine as the nature of the subject admits. It can be but a *probable opinion at best*. But if this

private opinion is allowed to come forward as a well-established truth, and to take its place among Christian doctrines, then I think we are obnoxious to a heavy responsibility. We are solemnly and repeatedly warned against adding any thing to the word of God, as well as against taking any thing from it. I know not how any reasonable answer can be given to this objection, considered in a practical point of view. Here is a distinct addition made to the gospel, yea, and one which is practically in opposition to its declarations. For is there not a great difference between the practical impression of preaching universal restitution, and leaving as our Master did, tingling in men's ears such sentences as these: "The wicked shall go away into everlasting punishment:" "All that are in the graves shall arise, they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of condemnation"? Such are the remotest views which Jesus gave of human destiny. It is evident enough that the preaching of final restitution is as it were muffling his words in his mouth. Suppose then that our Lord should now send a message to our Unitarian church, as once he did to those of Asia, with the solemn address "I know thy works:" Should we not be reproached with preaching another gospel which he had not preached? Good God! I would not bear this responsibility for the world. Now in all this, the objection is not that our doctrine is false, but that we presume to blend our own opinions with the gospel; that we preach what we have not been sent to preach. But perhaps it will be said that if the doctrine is true, there can be no objection to proclaiming it. But not to mention the presumption of which we have been speaking, it is very possible that a thing may be true, and yet not proper to be revealed. The poet well observes:

"Heaven from all creatures hides the book of Fate,
All but the page prescribed, their present state."

It may be extremely mischievous for mankind to be told their destinies beforehand. It seems to be generally thought that it is so. Calvinism and Fatalism have been decried and ex-

ploded on that account. Yet this doctrine, what is it but Calvinism and Fatalism in a new form? Their essence is the same, the same their tendency. Man is taught to behold his inevitable destiny as fixed from the beginning; and that not in the counsel and foreknowledge of God, but in his own foreknowledge. Thus, whatever be his present conduct, his ultimate state cannot be affected. This new form of Calvinism is worse than the old, because in this every individual sees his own destiny, which in that is not the case. Thus is the most absolute Fatalism become a favourite sentiment of the body that ought to be the most philosophical and enlightened of Christians. I have read a remark on this subject, with which I will close. "After all, this style of preaching bears too much resemblance to that old delusion, 'Ye shall not surely die.'"

EUELPIS.

Bond Court, Walbrook,
3rd of 1st Mo. 1819.

FRIEND,

IN the papers I have addressed to thee, from time to time, on the subject of the Quakers, it must have appeared that their doctrine of the necessity of waiting in silence for divine influence, in their religious meetings, (observance also of the sect of Seekers before the gathering of the Quakers into an organized society,) is by me regarded as the *ne plus ultra* of reformation from all the systems of professed worship that have ever existed. In their meetings of business they also, sometimes, appear to wait in the same devoted way for divine aid or instruction; but, oh! how obvious are the workings of evil which have prevailed in their assemblies from time to time, as may appear in their epistles annually issued, in due form, from their Yearly Meetings.

I have now their "Books of Extracts" from the minutes of the London yearly meetings before me, and go to make selection of some of the parts which can never have been issued from a right spirit. Thy giving them a place in the Repository, will obtain them an extension through a part of society that does not consider, like Robert Barclay, &c. what the promulgators of them "bind on earth to be bound in heaven; what they

iminal cases, to serve on juries, or to bear any office or place of profit in the government."

It appears to me, that those in authority have here failed in legislative acumen. How could they pretend to extend their liberal enactment to the oath, requiring acts of a future session or of future parliaments?

The next head in the collection of Extracts is *Appeals*. In the legislating on these, we shall find that the covering of their assembly has not been the overshadowing of charity; the hard words, however, of *anathema maranatha* are not uttered in their excommunications or disownments.

JOHN WALKER.

IN 2 Tim. i. 16—18, mention is made of Onesiphorus. If any person can assert whether Onesiphorus was alive at the time that St. Paul wrote this letter, and will communicate it to the public, he will oblige one of your constant readers,

J. J.

P. S. Though the pious Dr. Watts says so much in support of the eternity of future punishment, yet he seems to have had some doubt about it. See a note of his on this subject in the Berry-Street Lectures, Vol. I. pp. 556—558. He also says in his Sermons, entitled "The World to Come," p. 38, "Whosoever any such criminal in hell shall be found making such a sincere and mournful address to the righteous and merciful Judge of all; if, at the same time, he is truly humble and penitent for his past sins, and is grieved at his heart for having offended his Maker, and melts into sincere repentance; I cannot think that a God of perfect equity and rich mercy will continue such a creature under his vengeance; but rather, that the perfections of God will contrive a way for escape, though God has not given us here any revelation or discovery of such special grace as this."

Liverpool,

January 7, 1819.

SIR,

A VERY long epitaph on Mr. J. Short, Jun., occupies a prominent situation in your last Number. [XIII. 733.] In productions of this kind, we have a right to look for strength of thought, and the utmost

purity of diction; and when, in addition to these essentials, they are found to possess the quality of "beauty," they must be considered as compositions of no mean desert. In my estimate of the merits of the one in question, I am under the necessity of differing widely from the gentleman by whom it was communicated to you; and I cannot help thinking, that, into his high commendation of it, he has been beguiled by some pleasing mental associations with the name of *Badcock*, "the celebrated Mr. Badcock," by whom it was "drawn up." Having no fibre in my frame, that thrills responsive to that name, several things strike me as glaring faults, to point out which cannot be unimportant, considering the passport to fame which the composition has received.

The first six lines contain a greater number of broken metaphors, jumbled together with literal expressions, than can, I think, be found in any other sentence of equal length.

"A youth whose very childhood opened, like the fairest dawns of the morn, with those flattering prospects of future excellence, which his more ripened years confirmed with fresh hopes, and received with growing lustre."

Now, *the morn* may be said to *open* or *dawn*, but the *dawning* (not *dawnings*) of the morn cannot be said to *open*. Had Mr. Badcock written, "A youth whose childhood opened, like the fairest morn, with those bright prospects of future excellence, to which advancing years gave larger extent and growing lustre," the sentence would have been, at least, *intelligible* and free from the encumbrance of eight superfluous, and for the most part, incongruous words.

Why "*real knowledge*"? Knowledge may be either superficial or profound; but if it exist at all, it must have *reality*.

"Art" is said to have improved the bounty of nature; certainly, what is meant is that laborious exertion in the acquirement of art, (or knowledge,) co-operated with the natural talents with which he was endowed: but the temptation of an antithesis was too strong to be resisted.

We may say that "*a man*," such

as Pope, Watts or Johnson, was "conversant from his earliest years with the finest models of ancient and modern literature;" but when we read the same of "*a youth*," are we to believe that, at six or seven years of age, he was deep-read in Homer, Milton and Swift? "The *beauties* and force of divine truths" should, of course, be *beauty*.

Is it correct to say that "the virtues of the heart cheer our suffering moments with resignation and faith"? Should it not be, "resignation and faith cheer the suffering moments of the virtuous heart"?

Towards the close, we have "death swallowed up in victory:" and, by way of climax, "a tear *swallowed up* in the *bosom* of pity"!

I have thus endeavoured to shew, that this inscription does not merit the high encomium that has been bestowed upon it. But my chief motive in addressing you, is to inquire, upon what principle it is that epitaphs are usually divided into long and short lines; and what *rules* are laid down, upon competent authority, for our guidance in that particular? Is it that the eye requires to be relieved from the mass of letters which would crowd upon the sight, if the words were in an unbroken form? If so, then, I think it would be better to select the most important words, to stand alone in a line, than, as in the case before us, to give the post of honour to "*for, but, amidst, hence, scene, of life, and, we bid, till, o'er*." Indeed, in Mr. B.'s inscription, the utmost laxity, not to say disorder, prevails, in the distribution of the words; and, if it be done according to *rule*, it is a rule which would be "more honoured in the breach than in the observance." But, upon this subject, I confess myself ignorant of the existence of any rules; and if some one of your numerous Correspondents would state where they may be found, if such do exist, he will confer a favour on,

H. X.

Hackney,

February 1, 1819.

SIR,
THE following narrative (translated from Llorente's History of the Inquisition) will derive additional interest from its comparatively mo-

dern date. It is not necessary to anticipate the emotions it will excite by any introductory observations.

J. B.

In 1791, Michael Maffre des Rieux was accused before the Spanish Inquisitors of infidelity. On being interrogated, he replied, with the utmost unreserve, that he had been educated in the Catholic religion, which he had professed till within the last five years, at which period the writings of Rousseau, Voltaire and other philosophers, satisfied him that the only true religion, is the religion of nature, all other forms of faith being the inventions of men; that in his researches he had been guided only by a love of truth—that he was still open to conviction, and should esteem that man his friend who would convince him of any error. Magi (afterwards Bishop of Almeria) offered to confer with him, and after long discussions he succeeded in proving to him the importance, and even the necessity, of a divine revelation. "I am subdued, (said the ingenuous disputant,) you are right, or else your powers of reasoning are stronger than mine." In this state of mind he requested to be again received into the communion of the Church, and earnestly solicited his liberty, always asserting, however, that his conduct (far from criminal) had been meritorious; as he had but followed the dictates of an honest judgment in renouncing Christianity, and with equal honesty he had now submitted to its evidences. As the Inquisition (he said) possessed the right of punishing *obstinate* heresy alone, he claimed his freedom, as his errors had never come under that description.

It is the system of the inquisitors to *promise* indulgence and mercy to those whose confessions are sincere and unreserved. Of his honesty and veracity the prisoner had given a thousand proofs; he had asserted again and again that his system of faith had never altered his views of moral obligation, and that deceit and falsehood he had always abhorred. Every inquiry he answered with open, unsuspecting simplicity, hoping for a secret reconciliation and an easy punishment, if indeed punishment were inflicted at all. He fancied he should again go forth from the prisons of the Inqui-

sition unapproached and unapprovable, and resume again his respectable situation in society.

One morning the jailer entered his room, accompanied by six or seven familiars of the Inquisition. They ordered him to undress, and obliged him to put on garments and stockings of coarse grey cloth, over which they commanded him to wear an immense and frightful *san benito*,* around his neck they put a halter of birch-wood,† a green wax taper in his hand, and thus they required him to proceed to the hall of judgment to hear his sentence. Alarmed, enraged, maddened by these degrading ceremonies, he resisted as long as he could, but was obliged to submit to force. When completely exhausted and overpowered, he derived some consolation from the thought that the inquisitors, who alone were to witness his shame, are not allowed to mention the proceedings which take place within the walls of their fearful prison-house. He hardly entered the hall when he perceived an immense concourse of spectators, (many of them of the highest rank,) summoned by the public proclamation, that an *auto de fé* of reconciliation would be openly celebrated.

The sight worked him up to an ungovernable fury; he uttered a thousand imprecations against the barbarity, the fraud, the malignity of his cruel persecutors, and in the midst of his despair he cried out, "If your religion justify this, I renounce, I abhor it. A religion which thus degrades and dishonours truth and sincerity must be false."

He was dragged back to prison. There for thirty hours he refused all nourishment, repeatedly imploring,

* The *san benito* is a yellow scapulaire, worn by the victims of the Inquisition. Where the accusation was trifling it was unadorned, for higher crimes it had a scarlet cross, and for the most capital it was decorated with representations of the flames of hell and grotesque figures of devils. There were other varieties, but the above were the grand distinctions.

† The worst criminals were formerly dragged to the place of execution by halters of birch-wood, (this being considered viler than hempen cords,) and they were afterwards used by the Inquisition as marks of the most infamous degradation.

demanding to be sent to the stake, and declaring that he would be his own executioner if his prayer were not granted. Notwithstanding every precaution he hung himself on the fifth day, after writing the following prayer:—"O God! Author of our nature! Being of perfect purity! who lovest sincerity of soul, receive my spirit that seeks to unite itself to thy divinity, from whence it sprang. To thee, before thou hast required it, to thee I commit it; thus to escape from the abodes of those ferocious beasts that have usurped the name of man. Receive it in thy mercy; thou knowest its intentions were pure. Crush that dreadful monster, the tribunal, which dishonours humanity; and while thou permittest it, dishonours thee."

I told the inquisitors (says the historian, who witnessed the facts recorded) that they must anticipate a fearful reckoning when *they* should stand before a higher and more merciful tribunal.

The Nonconformist.

No. VII.

An Inquiry into the Principles and Conduct of the Baptists respecting Civil and Religious Liberty.

PERHAPS no sect of Christians has been held in greater contempt, or treated with less courtesy than that of the Baptists. The name, indeed, which is generally applied to them, is intended by many to convey reproach or contempt, and even by some, from whose politeness and Christian candour, a different procedure might reasonably be expected.

Without at all entering upon the question, whether they are exclusively right in their views on the subject of *baptism*, it may be worth while to inquire how far either the principles or the conduct of the Baptists, may have entitled them to the unfavourable opinion, which the greater part of the Christian world has so long joined in entertaining of them.

Among the most important and distinguished tenets taught by Wickliffe, was this, "That no rule or ceremony ought to be received in the Church, which is not plainly confirmed by the word of God." Bishop Barnet observes, it was the pursuing

this principle which gave rise to the Anabaptists in Germany; Luther having laid it down as a foundation, that the Scripture was to be the only rule of Christians.* Without entering also on the subject of the actual origin of the Baptists, strictly so called, which would embrace too large a field for our present object, I would beg to observe, that it is highly probable Burnet's observation is correct with respect to the German Baptists; and I trust I shall not incur the charge of illiberality if I also add, that no other supposition can satisfactorily account for the rise of the Baptists at all, unless it be granted that they originated before the Christian Scriptures were published, and derived their origin immediately from Christ and his apostles.

But to return to Wickliffe. It has been supposed, and not unreasonably, that, if Wickliffe's great and just principle of appealing to the Scriptures as the only rule of faith and practice, led others to become Baptists, he was one also. This, however, does not follow as a natural consequence. He might not have followed up his principle to its obvious result; although in his Dialogues, written while he retained many of his popish errors, he asserts, "That children may be saved without baptism; and that the baptism of water profiteth not without the baptism of the Spirit."† I am aware that, from his speaking lightly of water baptism, and insisting on the baptism of the Spirit, it has been supposed he was rather an Antibaptist than a Baptist. If, however, we can rely on the testimony of Johannes Slechta Costelecius, who wrote a Letter to Erasmus, dated October 10, 1519, giving an account of the Hussites, it would appear that Wickliffe was not regarded as an Antibaptist by them. For, be it remembered, that John Huss was induced to commence the Reformation in Bohemia, in consequence of reading Wickliffe's writings: and Costelecius says, the Hussites "believe or own little or nothing of the sacraments of the Church; such as come over to their

sect, must every one be baptized anew in mere water."

"Waldensis, who wrote against the Wickliffites and Hussites, about 1410, affirms, that Wickliffe's followers in Scotland, and some in the bishop of Norwich's diocese did hold, that the children of believers are not to be sacramentally baptized; and that they judged it unprofitable to give children ecclesiastical baptism."* He does not state any objection as having been made by them to the baptism of adults; and from what is stated above respecting the Hussites, it would seem more natural to conclude that the Wickliffites rather objected to the baptism of infants as not being the proper subjects of the rite, than from any supposed virtue entailed on them by their parents' faith.

Mosheim says, "It is difficult to determine, with certainty, the particular spot that gave birth to that seditious and pestilential sect of Anabaptists, whose tumultuous and desperate attempts were equally pernicious to the cause of religion and the civil interests of mankind.—It is most probable that several persons of this odious class made their appearance at the same time, in different countries; and we may fix this period soon after the dawn of the Reformation in Germany, when Luther arose to set bounds to the ambition of Rome."†

This may serve as a specimen of the manner in which that historian speaks of the sect under consideration. His supposition that several persons sprung up simultaneously in different countries, presupposes a cause of their springing up, which he had probably sufficient reason for not wishing to bring prominently into view; but the most obvious is that which we have already seen was assigned by bishop Burnet. The Scriptures had been circulated privately, in many parts of Europe, through the instrumentality of Wickliffe and his followers. The latter had seen what were the consequences of making his sentiments known; and had therefore lain as concealed as they possibly could till they found a very considerable body

* Hist. Reform. II. p. 110; and Crosby's Hist. of Bap. I. p. 12.

† Dialogues, B. iv. Ch. xi.

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* Crosby's Hist. of Bap. I. pp. 23, 24.

† Eccl. Hist. Cent. xvi. Sect. iii. Pt. ii. pp. 445, 446.

coming forward in Germany, who professed to make the Scriptures the standard of their faith and practice.

That many whom Mosheim designates as Anabaptists, with so many harsh epithets, were guilty of numerous crimes over which it would delight every lover of his species, and every friend of Christianity, could he cast the veil of oblivion—cannot be denied. But their excesses are too familiar to every reader of ecclesiastical history to need being recited here.

That there were many concurring causes of the excesses into which these people ran is most certain; and I shall take the liberty of stating a few of the most probable.

Luther had not only laid it down as an indisputable principle and as a justification of his opposition to the See of Rome, that the Bible was the only standard of faith; but on the application of the Old Vaudois, (who to secure his friendship and countenance had given him an account of their faith,) had declared his disapprobation of infant baptism. "He told them, it would be better wholly to omit baptizing children, than to baptize them without faith;" quoting the saying of Christ, "He that believeth and is baptized, shall be saved."

Was it, then, unnatural that those who looked up to him as a guide, should act upon his principle when thus enforced by the authority of Jesus Christ himself? Yet upon the circumstance alone of his early followers carrying his own principles into action, did this great but self-sufficient man conceive against them a mortal hatred, and, by exercising or instigating a succession of the most arbitrary and cruel measures, urge them on to those very excesses which have covered their names with infamy. That their first principles were not of that dangerous and pernicious tendency which he, and Mosheim in particular, attributed to them, is, I think, abundantly evident. The latter gives the following enumeration of them:

"That the church of Christ ought to be exempt from all sin—that all things ought to be common among the faithful—that all usury, tithes and tribute ought to be entirely abolished—that the baptism of infants was an invention of the devil—that every

Christian was invested with a power to preach the gospel, and consequently that the church stood in no need of ministers or pastors—that in the kingdom of Christ, civil magistrates were absolutely useless—and that God continued to reveal his will to chosen persons by dreams and visions." This outline of their opinions, given by an arrogant German ecclesiastic, might perhaps be more correctly drawn thus: That all the members of a Christian church ought to be sincere, pious and strictly virtuous—that, in imitation of the first disciples, they should be ready to minister to each other's necessities even to the extent, if requisite, of all their property being thrown into a common stock*—that if there must be a distinct class of men to fill the office of ministers, they should be supported by the voluntary contributions of their respective flocks—that the baptism of infants was not founded on Scripture authority—that he who understands Christianity has sufficient authority for teaching it—and consequently that he has no need of episcopal ordination—and, lastly, that in religious affairs, the civil magistrate ought not to interfere; or, that when Christian knowledge and Christian practice should become universal, the office of the civil magistrate would be wholly unnecessary.

Their claim to immediate divine inspiration was only the common pretence of all other parties. Certain it is, that many of their leading principles were such as will stand the test of examination, for they are founded in reason and Scripture. Their appeal to both in defiance of ecclesiastics and princes, was probably the foundation of all the rigorous measures adopted against them; for tyrants have ever regarded appeals to reason and justice as damnable and unpardonable sins. I make this remark because it would be an act of the highest injustice to these people to omit mentioning another powerful cause of the excesses into which they ran.

"Of all the teachers of religion in Germany at this time," says Robert

* In this sense the Quakers may be considered as always having had a community of goods, their poor never being allowed to suffer actual want.

Robinson, "the Baptists best understood the doctrine of liberty; to them therefore, the peasants turned their eyes for counsel. Catholic priests were creatures of the Pope; Lutheran priests were creatures of Luther; the first preached blind submission to the priest; the last preached the same disposition to the magistrate; with this proviso, however, that the magistrate was a Lutheran, for they called other priests worshipers of the beast." In confirmation of this superiority of the Baptists in their notions of liberty, I need only refer to the manifesto drawn up for the peasants by *Muncer*, when they were demanding the restoration of their natural rights. "This instrument is applauded by every writer who mentions it," adds Robinson, "as a master-piece of its kind. Voltaire says, *A Lycurgus would have signed it.*" I will only quote the conclusion of the third article, which is thus given: "They did not desire to live a licentious life, after their own sinful passions, but they **WOULD BE FREE, and not submit to slavery any longer, unless slavery could be proved from the Holy Scriptures.**" Their just demands, however, were denied them, and their noble struggle was frustrated by the combined forces of their oppressors. Had their enterprise, founded on the indisputable truth *that all men are born equal*, succeeded, their rebellion would have been designated *patriotism*, and their names enrolled among the benefactors of mankind. And, had their just demands been acknowledged and conceded to them, it is highly probable they would never have spilled the blood of a single individual, but have contributed rationally, benevolently and piously to disseminate the doctrines of unadulterated Christianity—the best charter of man's natural and religious rights. As these rights were refused them, surely it is only justice to say with Robert Robinson, "*That, in a people in such circumstances, REBELLION WAS A VIRTUE!*"

But it is time I should leave the German Baptists.* Of their immediate successors, the *Mennonites*, an

inoffensive, and, in general, a liberal and intelligent sect, many interesting particulars might be adduced; but as this would extend my essay to too great a length, I shall turn to the history of the English Baptists, which of itself embraces a very wide field. It is in fact the history of a people whose great peculiarity has been, under all the shades of sentiment by which they have been distinguished, that the *Bible* and the *Bible only*, is the religion of Christians. All parties, indeed, acknowledge this principle; for all sects, whether established or not, appeal to the Scriptures for a sanction of their peculiar dogmas. But while the Papist supports the supremacy of the Pope, as the successor of St. Peter; the Lutheran his hierarchy and consubstantiation; the Episcopalian the divine right of bishops, and the alliance of church and state; the Presbyterian the authority of elders to prescribe articles of faith, can it be justly said that an impartial appeal is made to the Bible,—that it sanctions one and all of these forms of church government? By individuals in each church it will doubtless be answered in the affirmative; and every man who thinks the church to which he belongs the only *true* church, has an undoubted right to maintain his opinion. But will any one of these churches allow him to read the Scriptures and judge for himself, with the liberty of declaring his dissent from any of her dogmas, without passing a censure on his heresy or excluding him from her communion, or depriving him of some civil or religious right? Certainly not. Nor have the Baptists themselves, it must be granted, failed to exhibit proofs that they also were ignorant of the true import of their justly-admired sentiment. They have frequently overlooked, or refused to recognize the consequence which naturally flows from this principle—that, if the Bible be the standard of faith and practice, it might as well be a closed book unless every man be allowed to judge of its contents for himself, and publicly avow what he believes to be truth. But having made this concession, that the Baptists, like all other sects, have fallen into the erroneous opinion, that their *church* was *infallible* though no individual would have been so acknowledged, I must

* See a brief Hist. of Thomas Muncer, and the German Baptists, extracted from R. Robinson's *Ecll. Researches*. Sold by David Eaton, Holborn, price 1s.

contend that the *General Baptists* at least have given greater scope to free inquiry, have better understood and more generally acted upon the avowed right of every man to judge for himself, than any other denomination.

In assuming this as a truth, I trust I am borne out by the fact, that, in this denomination there has been a greater variety of opinion than in any other. Would the limits of my paper permit, I should endeavour to confirm the truth of this assumption by an appeal to numerous and incontestable evidences. It is, however, perhaps unnecessary; for that which I have mentioned to their honour, has been brought, by bigots of all parties, against them as a proof that their creed is founded in error, and that they are themselves wholly indifferent to *the truth* as it is in Jesus.

The Baptists appear to have shared very largely in all the persecutions which have been endured for conscience' sake in most parts of Europe. Their sufferings in Great Britain alone, would occupy a sufficient length for my whole paper, were I to attempt their enumeration. I must, therefore, content myself with a brief notice of them.

The "proto-martyr of the English nation (William Sawtre) is thought by some to have been a Baptist, because the *Lollards*, who lived in the diocese of Norwich, where this man first received and professed his notions, were (says Crosby) generally of that opinion." He was burnt in London in the year 1400, the 2nd of Henry IV., who granted a law to the clergy for the purpose of burning heretics.*

Passing over the intermediate reigns, it appears that many who suffered during the reign of Henry VIII. fell victims to their denial of Pædobaptism. This may at least be inferred from many having been called on to abjure, among other heresies, their denial of its efficacy; and from the articles relating to that subject, agreed on in the Convocation which sat in June 1536. Among these articles one item is, "That it is offered unto all men, as well infants as such as have the use of reason, that by baptism they shall have the remission of

sins, and the grace and favour of God; according to the saying of St. John, 'Qui crediderit et baptizatus fuerit salvus erit.' " But here the obstinate heretics, it seems, very naturally thought, that *qui crediderit* could have nothing to do with infants - and because they were so heretical and blasphemous as to deny that infants could be qualified, by *believing*, for baptism, it was judged to be for the honour of Almighty God, and holy mother Church, to convince them of their impiety by burning them to death!

It appears that not less than twenty-six Baptists were burnt during this reign; but whether they suffered solely for denying infant baptism is uncertain. The probability, however, is, that their opinions were all regarded as damnable heresies, and that any one of them would have been thought sufficient to entitle them to the stake. From an Act of Grace passed in 1538, the Anabaptists were excepted.

In the reign of Edward VI. the only persons who were burnt were two Baptists, Joan Bocher and George Van Pare. Of the extraordinary heroism of Joan of Kent, Burnet* gives a most interesting account. No horrors could affright her, no persuasions move her, no sufferings abate the constancy of her mind. Van Pare is described by Burnet as "being accused for saying, that God the Father was only God, and that Christ was not very God; he was dealt with long to abjure, but would not. So, on the 6th of April, 1551, he was condemned in the same manner that Joan of Kent was, and on the 25th of April was burnt in Smithfield. He suffered with great constancy of mind, and kissed the stake and faggots that were to burn him."†

The death of this most devout man was very naturally brought forward in the succeeding reign, as a proof that the Protestants considered heretical pravity a sufficient justification for putting men to death, however virtuous or pious they might be in their lives.

The following remark of one of the Lords of Queen Mary's council,

* Hist. of Eng. Baptists, I. p. 21.

* Hist. of Ref. II. Pt. ii. pp. 110, &c.

† Ibid. B. i. p. 190.

will sufficiently demonstrate what dangerous heretics this sect were esteemed.

In the examination of Archdeacon Philpot* before the lords, Nov. 6, 1555, one of them said to him, "All heretics do boast of the Spirit of God, and every one would have a church by himself; as Joan of Kent, and the Anabaptists."† Poor, narrow-minded bigot! You intended to convey a *cen- sure* and you pronounced an *eulogium*! Yes, Joan of Kent and the Anabaptists had learned that to which you were a stranger—they had learned to regard religion as an affair between God and their own souls, and therefore dared to think for themselves, in defiance of tyrants, of prisons, and of death in its most horrid forms.

I must pass over the reigns of Mary and Elizabeth with barely mentioning that the reputed Anabaptists shared largely in the sufferings which were endured for conscience' sake.

Fox in his Latin edition mentions several who suffered in the reign of Mary, whom he omits in his English edition. This omission Crosby conjectures, with great probability, was with the view of doing more honour to the other martyrs. He was a Pædobaptist himself, and could perhaps, therefore, hardly consider the opposers of infant baptism as entitled to be ranked among martyrs of that class which were to be held up to admiration. But it would be an act of greater injustice than his, if his supposed endeavour to save Joan Bocher, in Edward's, and two Dutch Baptists in Elizabeth's reign, from

being burnt, were passed over in silence. His letter to the Queen will remain an everlasting monument to his own honour, and of disgrace to her who could retain her bloody purpose after reading it.

The reign of James I. is remarkable for being the last in which the law *De hæretico comburendo* was put in force. Two persons suffered death under this form in the year 1611, viz. *Bartholomew Legate*, who was a decided Unitarian, and *Edward Wightman*, a Baptist. The list of charges against the latter is a self-contradictory farrago; evincing the ignorance no less than the malignity of his enemies, who, it would appear, were determined to lay so many heresies to his charge, that if one were not sufficient to justify his being put to death, another might. On this man's martyrdom Crosby makes the following remark:—"The first who was put to this cruel death in England was *William Sawtre*, supposed, upon very probable grounds, to have denied *infant baptism*; and this man, the last who was honoured with this kind of martyrdom, was expressly condemned for that opinion: so that this *sect* had the honour both of leading the way, and bringing up the rear of all the *martyrs* who were *burnt alive in England*."

In the year 1614, a number of families emigrated to America, hoping to find in New England that peaceable enjoyment of their religion which was denied them at home. They were known by the general name of Puritans, but appear to have consisted chiefly of Presbyterians. It is truly lamentable that men flying from persecution, so soon learned to become persecutors: for, not only did they persecute the *Quakers*, but also the Baptists, who had sought an asylum in that distant wilderness. Mr. Cotton Mather* says, "Having done with the *Quakers*, let it not be misinterpreted, if, into the same chapter, we put the inconveniences which the Churches of New England have also suffered from the *Anabaptists*."—"But at length it came to pass, that while some of our churches used, it may be, a little too much cogency towards the brethren, which would weakly turn their backs when *infants* were brought forth to be *baptized* in

* It is a melancholy reflection that this undaunted Protestant martyr should so imperfectly have understood the spirit of that religion for the sake of which he suffered, as to aggravate the sufferings of his fellow-prisoners by cruel taunts and invectives, calling them "men, or rather not men, but covered with man's shape, persons of a beastly understanding,—dead dogs, blasphemously barking against our Lord;"—that he should have thought it a proof of fidelity to his compassionate Saviour, to justify his having spat on an *Arian*, by such an exhortation as the following:—"Speak ye that have tongues to praise and confess God, against these *Arians*. Suffer them not to pass by you unpunished at. Refrain not to spit at such inordinate swine!"

† Fox, p. 1578, first ed.

* Hist. of New England, B. vii. p. 26.

the congregation, there were some of those brethren, who, in a day of temptation, broke forth into schismatical practices that were justly offensive unto all the churches in this wilderness.

"Our *Anabaptists*, when somewhat of exasperation was begun, formed a church at Boston, on May 28, 1665, besides one which they had before at Swansey. Now they declared our infant baptism to be a mere nullity; and they arrogate unto themselves the title of *Baptists*, as if none were baptized but themselves.

"The General Court," continues Mr. Mather, "were so afraid lest matters might at last, from small beginnings, grow into a new *Munster* tragedy, that they enacted some laws for the restraint of *Anabaptistical* exorbitances." *

Can we wonder, after reading these short extracts, that exercising the right of private judgment should, in all preceding periods, have called down on the heads of the Baptists the severest punishment, and on their memories the greatest odium, from those who possessed less light and knowledge than the New-England settlers?

In the year 1631, the 6th of Charles I., Roger Williams arrived in New England, and was invited to become an assistant preacher at Salem, near Boston; but the Governor and council of the Massachusetts interposed their authority against the appointment. Mr. Williams had "refused to join the Church at Boston, because they would not make a public declaration of their repentance for holding communion with the Church of England while they lived there." This was one of their objections to him; but another was probably the more weighty—"because he declared it as his opinion, that the civil magistrate might not punish any breach of the first table." This denial of the magistrate's right to a controul over religion, they forbore to punish for the present; and Mr. Williams became the minister of a congregation at Plymouth. Here he preached between two and three years, till finding a difference of opinion between himself and the leading members of his con-

gregation, he "requested a dismissal to Salem," whither he was again invited. He had now embraced the opinion of the *Baptists*, and was probably one of the first public opposers of infant baptism in the New World. The distinguished figure he afterwards made, will, I hope, be a sufficient apology for these prefatory remarks. I feel happy in bringing him forward to your notice, for, in the judgment of Dr. Gordon, who, as an Independent, was perhaps a more competent judge than a member of any other denomination could be, "*Roger Williams* justly claims the honour of having being the first legislator in the world, in its latter ages, that fully and effectually provided for and established a free, full and absolute *liberty of conscience*."

His denial of the magistrate's right to interfere in religious matters, having at length procured his banishment, he sought and found an asylum among the Indians in Rhode Island. His kind, pacific and benevolent conduct won their hearts, and two of their distinguished Sachems made him a considerable grant of land. "It was not price nor money (said he twenty years afterwards) that could have purchased *Rhode Island*. Rhode Island was obtained by love; by the love and favour which that honourable gentleman Sir *Henry Vane* and myself had with that great Sachem *Miantinomu*," &c. He subsequently remarks, "I having made covenant of peaceable neighbourhood with all the sachems and natives round about us, and having, in a sense of God's *merciful providence unto me in my distress*, called the place *PROVIDENCE*, I desired it might be for a *shelter for persons distressed for conscience*." In the full spirit of this desire, he admitted such as were seeking a place in which to worship God agreeably to the dictates of their consciences, to a share in his lands. Those who were thus received signed a covenant, in which they promise obedience to laws, made by the consent of the major part of the inhabitants for the good of the body, *only in civil things*. He obtained a charter for the colony, at a great expense to himself, which he was never wholly repaid; and experienced the greatest ingratitude from those whom he laboured to protect, enrich and make happy. He was, however, at times the President

* Hist. of New England, B. vii. p. 27.

of the colony, and the ability and impartiality with which he managed its affairs, gave satisfaction to all but the bigoted and ungrateful. His impartiality, indeed, with regard to religious matters, excited the rage of intol-erants so highly, that he had repeatedly to write in defence of his conduct. I might give many examples of the masterly style in which he wrote in defence of complete civil and religious liberty, but must content myself with only the following:—

"There goes many a ship to sea, with many hundred souls in one ship, whose weal and woe is common; and is a true picture of a commonwealth, or a human combination, or society. It has fallen out sometimes that both Papists and Protestants, Jews and Turks, may be embarked into one ship. Upon which supposal I affirm, that all the liberty of conscience that ever I pleaded for, turns upon these two hinges—that none of the Papists, Protestants, Jews or Turks, be forced to come to the ship's prayers or worship; nor compelled from their own particular prayers or worship, if they practise any. I further add, that I never denied, that, notwithstanding this liberty, the commander of this ship ought to command the ship's course; yea, and also command that justice, peace and sobriety be kept and practised, both among the seamen and all the passengers. If any of the seamen refuse to perform their service, or passengers to pay their freight; if any refuse to help, in person or purse, towards the common charges or defence; if any refuse to obey the common laws and orders of the ship, concerning their common peace or preservation; if any shall mutiny and rise up against their commanders and officers, if any should preach or write that there ought to be no commanders nor officers, because all are equal in Christ, therefore no masters nor officers, no laws nor orders, no corrections nor punishments; I say I never denied but in such cases, whatever is pretended, the commander or commanders may judge, resist, compel and punish such transgressors, according to their deserts and merits."*

Not content with promoting the temporal and religious welfare of the

colonists, he made the Indians acquainted with Christianity, and succeeded in bringing a considerable number of them to profess its truths and practise its virtues. Indeed, so beloved was he by them, that his memory was fondly cherished by their descendants down to the year 1787.*

But to return to England. Charles I. was perhaps as much disposed to persecute Dissenters from the national church and faith, as any of his predecessors, and Charles II. still more so: whose reign, during which it is said nearly 8000 Protestant Dissenters perished in prison, would furnish more than sufficient materials for this essay, already too long. I shall, therefore, add but one more testimony to the *heretical and dangerous tendency of Baptist principles*.

Thomas de Laune, the author of *A Plea for the Nonconformists*, a book which ought to be known to every Dissenter, is the individual from whom I shall quote a passage in favour of religious liberty. This truly excellent man, whom Neal, probably with a little *Presbyterian* contempt, calls "an Anabaptist schoolmaster," was suffered to perish in prison, as well as his wife and two children, for writing his *Plea*. Defoe, in page 11 of the Preface to the edition of 1720, observes, "I cannot refrain saying, *such* a champion of *such* a cause, deserved better usage; and it was very *hard*, *such* a man, *such* a Christian, *such* a scholar, and on *such* an occasion, should starve in a dungeon, and the whole body of Dissenters in England, whose cause he died for defending, should not raise him 66*l.* 13*s.* 4*d.* to save his life. I could go on here, to exclaim against the cruelty of one party, and the ingratitude of the other; but the man is dead; he lies a monument of *English tyranny* on one hand, and *selfish principles* on the other, both which make nations blind to men of merit."

It will be recollected that Dr. Calamy in his sermon, entitled *Scrupulous Consciences*, had given an invi-

* Respecting this enlightened friend of Civil and Religious Liberty, some interesting particulars are expected to appear shortly, in an Appendix to the *Memoirs of the late Rev. Wm. Richards, of Lynn*, which Mr. Evans, of Islington, is preparing for the press.

* Backus's Hist. of New England, I. pp. 297, 298.

tation to the Nonconformists to come forward and state what they had to say in justification of their secession from the church; this invitation De Laune accepted, and wrote his *Plea* in answer. I shall, however, give an extract from another of his works—*The present State of London*, printed in 1681, now very scarce, and not generally known to have been his. In pages 219, 220, he says, "A thing may be clear to one man that would fain impose it, but it may be doubtful to him on whom it is imposed, which no one can help; must he therefore be persecuted? If the point be clear in Scripture, what needs any new article of faith to impose it? If only deduced, what one thinks clearly deduced, another, as learned and able as he, may think not to be so.

"Men's understandings are as various as their speech or faces; and is it just for one man to quarrel with another, because different from him in either of these; or to put him upon a rack in order to stretch him to his own dimensions, if not so tall as he?—Certainly that man is defective in charity, that thinks all Dissenters either maliciously or wilfully blind. No man can be forced to believe; he may be compelled to say this or that, but not to believe it. His brains may sooner be knocked out than made clear, and able to see or perform an action morally beyond his power. A man may as easily make a man stark blind read Greek, or distinguish colours, as an unbeliever to believe, for that is God's gift. Arguments are good inducements, but force has no countenance in the gospel, much less a command.* Force may make one blind, but never to see clearer; it may make a hypocrite, but no true convert.

"The magistrate is (and ought) to punish *evil-doers*, but not *evil-believers*—God reserves that to himself: and man can never have a right cognizance of evil thoughts in another, for the greatest professor may be the greatest atheist. Nothing is more derogatory to the honour of God, than for men to think he wants their help to defend him: nor can any thing more affront him, than for any one to intrude into his tribunal, and

usurp his sovereignty. Christ conquered his enemies by preaching and suffering.

"In a word, what to me seems clear, (which I humbly submit to the consideration of others,) is—1. That none ought to be persecuted for religion, whose principles are consistent with human society, and behave themselves according to the established laws of the land quietly and peaceably; but are to be won by the mild ways of the gospel.

"2. That, if under pretence of religion they disturb the common peace, or wrong any other, or be seditious and unquiet, they ought to be punished by the magistrate; because religion teaches no such things, but the contrary," &c. &c.

This extract, with very trifling exceptions, contains so nearly the leading principles of the Baptist denomination, as far as I have been able to ascertain them, on the right of free inquiry and private judgment, that I think it must be evident to every impartial mind, that they have been a grossly calumniated people. They appear to have perceived, amidst the darkness by which nearly all other Christian sects were surrounded, that as man is endued with the faculty of reason, he ought to exercise it; and they were determined to exercise it whatever might be the result as to themselves. Priests who feared to bring their opinions or arbitrary authority to the test of reason and Scripture, thought, pronounced, and persecuted them as their worst enemies; and where they had not the power of persecuting them themselves, instigated princes to imprison, torture and destroy them as enemies of regal authority and the well-being of civil society.

I shall conclude with a short quotation from Whiston. Having bestowed justly-merited praise on those ministers who were against *subscription* in reference to the Exeter affair, he adds,

"The *General Baptists* had also a very great meeting in London about 1730, where the numbers were about 120, who also came in a manner universally into the same determination, of not making any human explications necessary to Christian communion."

* John xx. 31; v. 39; 2 Tim. iii. 15; Deut. xii. 32."

* *Whiston's Life* by himself, 1753, p. 190.

SIR,

THOUGH I am sure the answer I received from a friend to some inquiries of mine, was not written with any view to its publication, yet as it appears to me to contain some useful hints, and presuming that the writer will not be offended at its appearance in your valuable Miscellany, I send it for your insertion, if you think it worth a place there.

"MY DEAR FRIEND,

"You ask me what I think of the strange doctrines, the fluctuating opinions, the secessions, the retrocessions, which agitate the religious world at this time? I am at a loss for a reply; they are so numerous, so rapid and so contradictory that the mind is bewildered and confounded by such contrariety of opinions.

"Yet from this 'seeming evil' some good may arise; the attention which is excited by it may ultimately prove favourable to the cause of *real* religion. The concussions of jarring elements may have their use by rousing men's minds from a state of indifference and lukewarmness. Here are Unitarianism and Trinitarianism, the baptism of adults by immersion, and of infants by sprinkling, engaged in war offensive and defensive, each appealing to Scripture in justification of its hostility to its opponent. This may lead many seriously to search the Scriptures, and, imbibing the *spirit* of the gospel, the Unitarian may cease to treat his *irrational* brother contemptuously; the Trinitarian may discover that he has no authority for pronouncing a sentence of damnation upon those who cannot adopt his creed; the Calvinist may see the tendency of his system as leading to Antinomianism, which he abhors as an encouragement to sin; the Baptist may learn that the answer of a good conscience toward God can alone render the observance of the ordinance acceptable to God, or become to himself the washing of regeneration.

"To your question whether I am an Arian or a Socinian? I answer, neither. I do not think that believing in the pre-existence of Christ constitutes an Arian, or disbelieving it, a Socinian. St. Paul rebuked those who would have distinguished themselves by his name. Neither Arius, Socinus, Calvin, nor any of the host

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from whom Christians have been denominated, are more worthy to be called master than St. Paul; and therefore I do not acknowledge either of them as the founder of my faith. I desire to derive it from higher authority and a purer source.

"The simple Scripture representation of faith in Christ, appears to me to consist in an assured reliance upon the truth of the declaration, that he was sent of God, his Father, to save his people *from*, not *in*, their sins: and *saving* faith must be that which produces obedience to the precepts of Christ, influencing the temper and regulating the conduct.

•"

Give me leave, Sir, to remark upon that part of my friend's letter which speaks of Unitarians as treating those with contempt who do not adopt their creed: if it means a *general* charge, I think it uncharitable and untrue; at the same time, I fear some individuals have given occasion for it, particularly among new converts; they feel as some have expressed it, that they stand upon *high ground*, and, priding themselves upon their elevation, they "look disdain on little folks below." The wiser and better sort see and lament this silly self-conceit, but it should be charged only on the individuals who are possessed by it: it belongs not to the body of Unitarians, or to their doctrine.

ANON.

A Letter

Written to a friend, in reply to an earnest request that no steps might be taken to place a young man in the neighbourhood of a Unitarian minister, by whom it was apprehended that his religious opinions might be influenced.

— Nov. 22, 1818.

MY DEAR —

I FEEL it my duty to take the very earliest opportunity of replying to yours, written in the anxiety of a truly maternal heart, and under the powerful influence of strong religious principles. Wherever we discover these to be in exercise, they claim from us our esteem; and even where they may appear to warp an otherwise well-informed understanding, they demand, and from me will I trust always obtain, indulgence. I have not lived through half a century,

my good friend, without having well observed the force of those convictions which rise from religion—whether it be a religion formed upon just or upon unjust grounds. I will imagine your views to be correct, and your fears arising from them to be legitimate; and when I compare them with similar ones which I have met with in a Catholic's breast, equally warm with friendship and compassion with your own, I perceive that the influence of both is alike. "Oh! my dear friend," said one of them once to me, "I wish you were a Catholic; I would give any thing if you were a Catholic." What could I do but thank him for his love, and esteem the man who I was convinced was in error?

If I could once bring myself to consider the party to which I belong as the *only* favourites of the Almighty, and *alone* destined to share his eternal mercy and benevolence, what should I think of Him who was the object of my adoration? A very small proportion of his intelligent offspring has heard of salvation by Christ; therefore, if to believe in him be needful, a very small part can be partakers in his redemption: but, of this small part, in itself not a tenth of the earth's population, how very few have been led, by the dispensations of Providence under which they have lived, to believe in Christ as I believe in him? Not one in fifty of these holds the faith that I hold: out of five hundred, therefore, of the souls that breathe the breath of life, *but one can come to salvation by Christ!* To whose charge shall I lay the final perdition of the forty and nine? To a God of mercy and love? To a *God who will have all men to be saved?* I am here lost in a maze of my own creation! I find myself "quite out at sea, nor see the shore"! Surely he who came to save a lost and sinful world must have expected a greater good to arise from the sacrifice that he made; for I, too, believe he offered a rich and an acceptable sacrifice to the Being, whose messenger and whose beloved son he was! I assure you, my dear—I think little of those errors of the understanding which have made one party worship a bit of bread, another a wooden idol, and a third a compounded deity, like that of the

Samaritans, "they know not what." I think little of these, compared with the more dreadful results of every monstrous faith, which have robbed the Divine Being of his loveliness, and made him a monster in the eyes of all who have a fellow-feeling for fellow-sinners. If to do justly, to love mercy and to walk humbly with God, be acceptable to him; if to love the Lord our God with all our heart, and our neighbour as ourselves, be more than *all burnt-offerings and sacrifices*; if true religion before God, even the Father, be to visit the fatherless and widows, and to keep oneself unspotted from the world; if this be the character of the disciple of Jesus Christ, then, my friend, it cannot be blindness as to an article of faith in which I am permitted by God to remain, that will sink me into perdition; nor will it be the adopting of a metaphysical nicety as to the person of God, which is your lot, that will exalt you to the glories of eternity.

Surely God will hear his humble worshiper! Surely the prayer of the upright will still be his delight! Many a cloud encircles the vision of man. At best feeble, the arrogance of some of his fellows, and the supineness and the timidity of others, keep the world of worshipers in a state of mental delusion and woful degradation. But we shall see yet brighter, we shall know God and his worshipers better, when the veil of humanity shall drop, and light burst in upon us from the throne of the Almighty.

In the mean time, give yourself no concern as to any steps I shall take to pluck down any whose salvation is peculiarly dear to you from that envied height at which your faith has placed them. May you always, and may you long, enjoy all the happiness that your wish to think and to do rightly deserves. It cannot be greater than they enjoy, who regard the great object of their worship arrayed in a more lovely attire; and, while they know him to be the God of the whole earth, believe him to be the friend of all that live, and to have given to all under various dispensations, varied, but equally sure, means of doing his will and obtaining his everlasting love.

Should ——— write to me on the

subject you refer to, it will be easy for me to remove all anxiety from your mind on the account of it, by stating what is the actual situation of commercial concerns with us now; for, I suppose, I could not by any exertions obtain even a chance of placing him in a tolerable situation in these towns.

But I fear, my —, that your mind in the present state of it will not be much easier if he goes any where else. Believe me, it is not our having our will in this or in that circumstance of life, that will give peace and satisfaction to the mind. It is the mind itself being so enlightened as to the dispensations and ways of God, as will keep it steady and at rest, let whatever storms arise and whatever evils threaten to assail us. True views of God, above all such as are freed from superstition's yoke, the most galling of all, can alone serve as ballast for the man amidst the trials and fears which he meets with in this state of preparation for a better world; and I sincerely pray to your God and mine, that you may be permitted to know and to delight in these in the same high degree that your friend and — does.

I. W.

I will subjoin to the above letter, which leaves me this day by the post, with a prayer for the Divine blessing upon it, a passage from a well-known elegant writer:

“Le généreux Henri ne put cacher ses pleurs.

Ah! s'il est vrai, dit-il, qu'en ce séjour d'horreurs

La race des humains soit en foule engloutie,
Si les jours passagers d'une si triste vie

D'un éternel tourment sont suivis sans retour,

Ne vaudrait-il pas mieux ne voir jamais le jour?

Heureux, s'ils expiraient dans le sein de leur mère!

Ou si ce Dieu, du moins, ce grand Dieu si sévère,

A l'homme, hélas! trop libre, avait daigné ravir

Le pouvoir malheureux de lui désobéir!”

On compte plus de 950,000,000 d'hommes sur la terre; le nombre des Catholiques va à 50,000,000: si la vingtième partie est celle des élus c'est beaucoup; donc il y a actuellement sur terre 947,500,000 hommes destinés aux peines éternelles de l'enfer. Et, comme le genre humain se

répare environ tous les vingt ans, mettez, l'un portant l'autre, les temps les plus peuplés avec les moins peuplés, il se trouve qu'à ne compter que six mille ans depuis la création, il ya déjà 300 fois 947 millions de damnés. Ce calcul meritoit bien les larmes de Henri quatre.

Let the same mode of calculation be applied to our self-called elect.

Evesham,

January 25, 1819.

SIR,

A PASSAGE in the obituary of Mr. Thomas Thomas, of Llandissil, [XIII. 770,] appears to require a little explanation. It is this: “In this respect,” of not bequeathing a legacy for the support of religion, “the great and good man, D. J. Rees, was no exception to the generality of our friends. The cause would have derived no small comfort and encouragement, if, when his most important influence was withdrawn, a small part of his property had been devoted towards compensating, in a little measure, for the loss which in himself the society has sustained. Mr. Thomas thought of the interest of truth when he was bid to consign it to the care of those who yet survive.” If the expression, “Mr. Thomas thought of the interest of truth,” was meant to insinuate that D. J. Rees was *indifferent about it* in his last hours, I am anxious, without loss of time, to contradict the insinuation; and to bear my testimony to the truly Christian and enviable posture of mind with which these departed worthies gave in their accounts, as they resigned their breath, into their Maker's hands. I had the happiness of their friendship for many years; and Providence so ordered, that I had the painful satisfaction of personally attending on one, the last fortnight, and on the other, the last week of his mortal course. With both I had interesting conversation about their temporal as well as spiritual concerns; and can assure your Correspondent that in neither was wanting an ardent zeal for the truth of the Unitarian faith, perfect satisfaction with its consolations in the face of death, and a full, though modest, confidence in a happy resurrection to immortality. Being myself, for two days previous to the dissolution of D. J.

Rees, in an incipient state of the destructive malady, which deprived the world of his most important services, I could not be with him as much as I wished; and consequently lost much that was most interesting and improving. One saying of this excellent man to his beloved partner, in the immediate prospect of death, is worthy of being recorded. "If it please God," said he, "I should wish to live a little longer, principally for these reasons: that I may be of further help and comfort to you; that I may continue my assistance to others who need it; and that I may farther improve my own character. But if God ordains otherwise, I am willing. I go to meet my heavenly Father with as much composure and confidence as if I were going to meet my earthly father." Farewell, good and happy spirit! May our next meeting be with the holy Jesus at the right hand of our common Father! "May I die the death of the righteous, and may my last end be like his."

With a similar state of mind my young friend, Mr. Thomas, slowly descended to the verge of the grave. I shall never forget with what ardour and ability he defended the Unitarian doctrine a few days before his dissolution; when he could with difficulty command breath to give utterance to his labouring mind. As the present writer and another friend were at an inn, waiting his return for the last time from his physician, a stranger came in, of a clerical appearance and deportment; who, upon our friend's coming, was much struck at his extreme feebleness and sensible conversation. Being asked how he felt, my friend replied, "very much exhausted. This, I believe, is the last time I shall see this place. Every body remarked behind me, as I was coming along, that I was almost gone." Being desired not to let such remarks disturb him, he replied, "Oh, they do not disturb me at all. They rather give me a little pleasure, as they shew some sympathy in those who make them." Upon which the stranger, being "apt to teach," with much amiableness said, "Dear Mr. Thomas, there is no loss for this world, if you possess the necessary preparation for the next." "What preparation," replied our friend, "do you deem ne-

cessary?" The stranger answered, "To see your lost state by nature—to have an interest in the merits of the Saviour—and to feel the applying influence of the Spirit." Our exhausted friend paused and reflected; and after some remarks from the others present, resumed, "If your representation be just, what has a poor fellow in my situation to do? I have lived now for many years with death continually in my view, and having nothing to do but to prepare for it. But I cannot command supernatural influences. I have used my utmost endeavours to know the truth. I have spared no exertion of my powers to understand my Maker's will. I can never believe as you do." "Can't you believe that you are a lost sinner by nature?" "A sinner I am, but not by nature." "Don't you believe that you fell in the first transgression, when Adam ate the forbidden fruit?" "I did not eat of that fruit; nor could I ever reproach myself with any part of that transaction." "O, the Lord has not opened your eyes." "If it is so, that I cannot help." "Can't you pray?" "I do always pray that I may know the truth, that my sins may be forgiven, and that I may be saved. But, by your doctrine, I cannot pray to any good purpose without that supernatural influence which I cannot command." The stranger, being now called to supper, got up, and with the appearance of the sincerest regards took our departed friend by the hand, and said, "Well, dear Mr. Thomas, I wish with all my heart that you may have the necessary faith and be saved." The exhausted Christian, with visible effort, collected his remaining strength, and with the most commanding gravity, looked his well-wisher earnestly in the face, and said, "Sir, I thank you; but if your representation be correct, it would be infinitely better for me, if you were my God instead of him who is." This remark, coming with all the solemnity and earnestness of a man's nearly last breath, was such as the good-natured stranger was evidently unprepared to expect or to answer. He paused, and with visible emotion replied, "No, dear Mr. Thomas, he is infinitely better than I." "That cannot be," replied our friend, "or your representation must

be wrong. For you say you sincerely wish that I may be saved, therefore, if you had the power you would save me. Now, God has the power, but wants your good will, or your doctrine must be wrong." Here the matter rested; and these temperate and friendly disputants parted to meet no more before the great day, when their differences will be decided, it is hoped, to their mutual satisfaction.

Other accounts of the above nature would occupy too much room. It is hoped that these are sufficient to shew, that neither of my dear departed friends wanted a due regard for their professed views of Christian truth. But the explanation which I intended to offer, why that truly great man D. J. Rees, did not, like his young friend Mr. Thomas, bequeath a sum for the support of religion where he belonged, must be grounded on their very different circumstances, and the well-known views of the former as to the ultimate tendency of such legacies. Although I am willing to hope, that the able writer of the obituaries did not intend to make an invidious comparison, and accuse *David Jenkin Rees* of indifference to truth when leaving the world, yet, as I think many would be very ready to avail themselves of your Correspondent's antithetic language to countenance that idea, I must assure your readers that it is altogether unfounded, and ascribe the blamed neglect to its proper causes. Mr. Thomas was a single man, of about 30, having no near relations dependent upon him, or likely with increased means, to supply his place in the society. D. J. Rees was a married man of about fifty-six, having, besides his justly-endear'd partner, many other near relations greatly dependent upon him, and, with increased means, likely to be very helpful to the cause which was ever most dear to his heart. He would not deprive them of the pleasure and advantage of voluntarily aiding that cause, by putting the means into the hands of others, who would solely do it as a duty, devoid of such pleasure and satisfaction. Our excellent friend had so high a relish of the pleasures of voluntary beneficence, that he would take no step to deprive others of it. He had his reasons, whether just or false, for his

long-entertained opinion, that such legacies are ultimately more a detriment than support to the cause of pure religion. He had often remarked and lamented that the trustees of such testamentary grants too commonly abuse their trust, and exercise unbecoming authority in the church of Christ; that such endowments are often "a bone of contention," a source of mutual jealousy and ill will; and that among congregations in general, that religion which costs but little, is seldom highly valued. He remarked, on the other hand, that where there is a proper regard for religion, where it is once tolerably established, men exert themselves to support it; and that this exertion itself is a valuable means of satisfaction and improvement: for, as men from habit are careful to well-apply their means, they will be more likely to see that their minister be worthy of their contributions, and more anxious to secure a return in their own improvement. My amiable young friend might not have these views, but they are well known to have been D. J. Rees's; and these excellent persons may have manifested equal regard for truth; the one by withholding what he thought inexpedient, and the other in bequeathing what he considered beneficial. At any rate, let those who ever maintained the unbroken harmony and affection of father and son in life, be not divided in death; for their pious and enlightened friendship will again, I am persuaded, transcend the deformity of the grave and flourish in immortal bloom when death shall be no more. Then shall those hearts in which their memory is now embalmed, which emulate their excellences, while they melt at their recollection, be again revived and gladdened with the renewal of their friendship, and shall for ever beat in unison with theirs, through the ever-progressive career of uninterrupted and endless improvement.

JOHN EVANS.

Clapton,

February 9, 1819.

SIR,
THE following additions and corrections which have occurred to me on reading your last Number, are at your service.

Page 1, col. 2, *ad fin.* In one of

the opportunities which I too seldom enjoyed of Dr. Cogan's conversation, he told me that he had for a fellow-student, at Leyden, Dr. *Vanderkemp*, who died a few years ago, on his Mission to the Cape. Dr. V. left the University before Dr. C., and became an officer in the Dutch cavalry, though afterwards he resumed the study of medicine, I think, at Edinburgh.

I once passed a day with Dr. *Vanderkemp*, about twenty years ago, in London, when he was preparing for his mission. He discovered obliging, unassuming manners, and had an air of gentleness; such as would have inspired confidence, on meeting him in a desert. Knowing that he held a strange opinion, for a sincere Christian as I believe he was, respecting the historical evidence of the Scriptures, I introduced the subject, when he ridiculed that evidence as severely as his politeness would allow, fully adopting the sentiments, and very nearly the phraseology of the Author of *Christianity not Founded on Argument*. He said, indeed, in plain terms, that every man of sense must be an unbeliever, till he received a divine impression on his mind that Christianity was true; the only ground on which he professed to be a Christian. If my memory serves me, the late Mr. Towle, on account of this notion held by Dr. V., objected to the zealous countenance which he received from the Calvinists.

Page 15, col. 1. I am persuaded that whatever *illiberality* the late Sir Samuel Romilly may have appeared, once at least, to have sanctioned as an *Advocate*, Dr. T. S. Smith has well described *his views of religious liberty*. Just after reading that page, I discovered what I had not observed before, and was gratified by the coincidence, that the article *Tolerance*, in *L'Encyclopédie*, was written by a *Romilly*. He is named *M. Romilly le fils*. You will, I am persuaded, readily allow me to quote the following passage:

"Cessez donc, persécuteurs, cessez encore une fois, de défendre cette vérité avec les armes de l'imposture; d'enlever au Christianisme la gloire de ces fondateurs; de calomnier l'Evangile, et de confondre le fils de Marie avec l'enfant d'Ismaël; car enfin de quel droit en appelleriez-vous au premier, et aux moyens dont

il s'est servi pour établir sa doctrine, si vous suivez les traces de l'autre? Vos principes mêmes ne sont-ils pas votre condamnation? Jesus, votre modèle, n'a jamais employé que la douceur et la persuasion; Mahomet a séduit les uns et forcé les autres au silence; Jesus en a appelé à ses œuvres; Mahomet à son épée. Jesus dit: voyez et croyez; Mahomet: meurs ou crois. Duquel vous montrerez-vous les disciples?" *L'Esprit de L'Encyclopédie*. A Geneve, 1772, VI. 266. (Persecutors, henceforth forbear to defend the truth with the arms of imposture; to take from Christianity the glory of her founders, to calumniate the gospel, and to confound the son of Mary with the offspring of Ismael. And, indeed, by what right can you appeal to the former, and to the means he employed for the establishment of his doctrine, while you make the other your example? Your own principles, will they not condemn you? Jesus your model employed only gentleness and persuasion. Mahomet deceived some, and forced others into silence. Jesus appealed to his mighty works, Mahomet to his sword. Jesus said, see and believe; Mahomet, believe or die. Of which then will ye prove yourselves the disciples?)

Page 17. I am able to make the few following corrections in the first list, (which is exact as to numbers,) from a pamphlet now before me, entitled, "An Authentic Account of several things done and agreed upon by the Dissenting Ministers lately assembled at Salters' Hall. Viz. 1. Advices for Peace, &c. With a List of the names of those who have Subscribed them. 2. The Letter, sent with the Advices to Exeter. 3. Reasons for not Subscribing, as some of their brethren did, the Paper offered to them on March 3, 1718-9," p. 11.

Josh. Oldfield, D. D. Moderator, p. 1. [pro tempore].

Thomas Leavenby. *Leavesly.*

George Smith. *Smyth.*

John Gale, *D. P.*

Clerk Oldsworthy. *Oldsworth.*

Richard Rigby, *M. D.*

William Hooker, Jun. *Hocker.*

Benjamin Avery, *LL.D.*

Matthew Kendall. *Randall.*

To this list is added, (p. 12,) "There are several of our brethren consenting

with us in these advices, who desire we would signify so much to the world, though they have not here subscribed their names.

Immediately following this pamphlet, in a volume of Tracts, is "A Letter to the Rev. Mr. Tong, &c. "By a Layman," (in MS. *Samuel Sanders*,) 1719. This Letter is by one of those Nonconformists who objected to the demand of ministerial subscription. They called themselves *Lay-Christians*. In an Appendix, is a paper, (p. 81,) containing their sentiments "touching the methods of healing the present divisions among Protestant Dissenters." On a blank page some early possessor of the pamphlet, who evidently resented this lay interference, has written,

"The names of some of the lay-canon makers are as follow:—

Sir George Caswel
Sir Henry Houghton
Sir John Fryer
David Polhil
John Birch
Gray Nevil
John Barrington Shufe
John London
John Deacle
John Hartop
Samuel Sanders
Henry Bendish
Samuel Read
William Kingsford
—— Forster
Edward Richter, Sen.
Edward Richter, Jun.
Moses Rapier
Francis Harrison
Henry Lovel
—— Picard
Thomas Holles
Samuel Browning
Thomas Abney
Sir Gregory Page."

Page 22, Note †. To this coin Raleigh alludes in his *Pilgrimage*, where he speaks of

Heaven's bribeless hall,
Where no corrupted voices brawl,
No conscience, molten into gold,
No forg'd accuser, bought or sold,
No cause deferr'd, no vain-spent journey,
For there Christ is the King's attorney,
Who pleads for all, without degrees,
For he hath angels, but no fees.

Page 32, col. 1, line 6. *Villers*, Author of "An Essay on the Spirit

and Influence of the Reformation by Luther," which obtained the prize from the *National Institute*. An English translation was published in 1805. Under *Italy* he mentions (p. 163) "the two *Socini*, natives of Sienna," among those "who took a liking to reform," and "went into other countries, where they might adopt it at ease." Under *Poland*, (p. 164,) he says, "The two *Socini*, uncle and nephew, but particularly the latter, made a great number of proselytes here, and founded the sect which bears their name; a sect which has spread very much in Poland, the principle tenet of which is to honour Jesus Christ as a sage sent by God, but not as one of the persons of the Divinity itself."

J. T. RUTT.

GLEANINGS; OR, SELECTIONS AND REFLECTIONS MADE IN A COURSE OF GENERAL READING.

No. CCCXL.

Real Heresies of Priests in the Thirteenth Century.

At the very time that these friars were setting the example of the most infamous vices, they appear also to have originated the most sacrilegious heresies. The Mendicants not only continued to cry up their innumerable antiquated visions, but invented new ones still more absurd, which they continued to have revealed, sworn to and believed. The University of Paris was for several years agitated, Europe scandalized, and the Vatican occupied, without knowing how to extricate itself, with a long trial of the Dominicans, for a singular attempt, aided by a Franciscan fanatic, to substitute the prophetic visions of the Abbé Joachim, with some supplements of their own, for the New Testament. Matthew Paris, either from not being exactly informed of what was passing abroad, or not daring to state all he knew, speaks of this circumstance only in general terms: "They preached," says he, "commented and taught certain novelties, which, as far as they were known, were considered mere ravings, and reduced those into a book which they were pleased to style *The Everlasting Gospel*: with certain other things, of which it would not be wise to say too

much." (*Hist. Ang.* ad an. 1257.) But he has said quite enough to confirm the discoveries subsequently made by writers of every communion, respecting this extraordinary fact, and to make known in what state Dante found the religion of Europe. The Inquisitors, in the mean time, were by no means remiss in burning astrologers and persons accused of practising the art of magic, though it sometimes happened that an astrologer triumphed over them. Of two contemporaries of Dante, one, Cecco d'Ascoli, was burned by order of the Dominican Inquisition at Florence; * and the other, Pietro d'Abano, who was reputed to be confederate with devils, and openly professed astrology, upon being accused at Paris, retorted the charge of heresy upon the Dominicans—summoned them to appear—convicted them of heresy by forty-five special arguments—procured their expulsion and exclusion from Paris for a considerable period—and was himself pronounced innocent by the Pope at Rome. † The people, however, believed in the power of this magician. It is mentioned in the chronicles of that age, and still repeated in the villages of Padua, that Pietro had seven spirits at his command; and that when he was going to be hanged he substituted an ass in his place. The fact is, that notwithstanding his canonical absolution, Pietro had admitted in his writings the influence of the stars upon human actions, and denied absolutely the existence of demons. ‡ The philosophy of Epicurus had made some progress among the higher orders in the age of Dante; Guido Cavalcanti, his intimate friend, was pointed out by the people for his *Meditations against the Existence of God*.

Art. Dante, in Edin. Rev. No. LX. Vol. XXX. pp. 327—329.

* Gio. Villani, B. x. Ch. xxxix.

† Michael Savonarola, ad an. 1292, 1299.—Petri Abani conciliator, *differentia*, 10.

‡ This curious observation was first made by Pico of Mirandola. See *De Rerum Prænotatione*, Sect. v.

No. CCCXLI.

Character of Louis XIV.

The intrusion of any popular voice was not likely to be tolerated in the reign of Louis XIV., a reign which has been so often celebrated as the zenith of warlike and literary splendour, but which has always appeared to me to be the consummation of whatever is afflicting and degrading in the history of the human race. Talent seemed, in that reign, robbed of the conscious elevation, of the erect and manly port, which is its noblest associate and its surest indication. The mild purity of Fenelon, * the lofty spirit of Bossuet, the sublime fervour of Corneille, were confounded by the contagion of ignominious and indiscriminate servility. It seemed as if the "representative majesty" of the genius and intellect of man were prostrated before the shrine of a sanguinary and dissolute tyrant, who practised the corruption of courts without their mildness, and incurred the guilt of wars without their glory. His highest praise is to have supported the stage-trick of royalty with effect; and it is surely difficult to conceive any character more odious and despicable than that of a puny libertine, who, under the frown of a strumpet or a monk, issues the mandate that is to murder virtuous citizens, to desolate happy and peaceful hamlets, to wring agonizing tears from widows and orphans. Heroism has a splendour that almost atones for its excesses; but what shall we think of him, who, from the luxurious and dastardly security in which he wallows at Versailles, issues with calm and cruel apathy his orders to butcher the Protestants of Languedoc, or to lay in ashes the villages of the Palatinate? On the recollection of such scenes, as a scholar I blush for the prostitution of letters; as a man I blush for the patience of humanity.

Vindiciæ Gallicæ. (By Sir James Mackintosh.) 1792. 4th Ed. pp. 19—21.

* "And Cambray, worthy of a happier doom,
"The virtuous slave of Louis and of Rome."

BIBLICAL CRITICISM.

On John xii. 31, 32.

I HAVE already observed, [see Mon. Repos. XIII. 265—269,] that these words contain an illustrious prediction of a great crisis shortly to take place in the state of the moral world: that the whole system of Pagan idolatry, that empire of the prince of this world, should be extirpated; and mankind in general should embrace the gospel religion, and believe in Christ as the Saviour and Lord of all men: and that all this should be effected in consequence of our Lord's approaching death, by being lifted up on the cross, and his exaltation to glory. Let us attentively consider the words in this view.

Every prediction of future events, which really happen accordingly, exhibits a more striking and convincing proof of Divine foreknowledge and agency, by how much less apparent probability there was, at the time of delivering the prediction, of such events taking place. If at the time there appeared little or no probability at all; but many and great improbabilities, difficulties and obstructions to the production of the thing foretold, were obvious and apparent; and yet the event succeeds, and suits exactly to the prediction, one finds oneself compelled to acknowledge the interposal of Him who foreseeth all things, and in whose hand are all times and events. Now let us examine the subject before us according to these principles, and endeavour to refer our thoughts back to the very times, and the state of things, which existed when this prediction was delivered, and make ourselves, as it were, a part of the multitude in whose hearing it was spoken. And 1. Let us consider the nature of the things foretold: from which, I apprehend, we shall see many and great difficulties arising against the event. Jesus here foretells, not a change of empire, the overthrow of that which was then established, and the rise of one not yet in being; nor does he foretell any extraordinary phenomena, or important events in the natural world: such

things as these had often happened before, and probably would happen again; and a person of superior skill in natural or political causes and effects, by his extraordinary sagacity and penetration, and by peculiarly accurate observations, might possibly have discovered a certain series, or chain of causes, already begun, and leading on to important future events in the natural or political world, which the rest of mankind might not then have discovered; but would afterwards observe, as they should begin to ripen towards the issue: and consequently, he might be able to foretell such events, without any assistances superior to human ability, only he was so fortunate as to be the first that discovered that train of causes and effects which brought on the events, and which others afterwards could trace as well as he.

But he foretells a general change, and a great improvement to be shortly made in the state of the moral world; that the universal prevalence of idolatry and dæmon-worship should be extirpated, and that a religion of pure worship of the one true God, a religion of truth, righteousness and virtue, should be generally established and embraced. Now, what probability of such events could at that time be discovered by any human sagacity or observation? Had there ever any events happened in the world of a like nature before? No, never. Was there ever any nation, which had once sunk into idolatry, that ever forsook their false gods, and became worshipers of the true God, or embraced a true religion? No, never. All history, till the time when Jesus delivered this prediction, affords not one such example—excepting only the Jews, and their case was peculiar, and the reasons of it more than human. Facts, till that time, universally had been thus; that every nation, which had once degenerated into idolatry, sunk deeper and deeper, but never recovered out of it. And every nation was at last overwhelmed in it, not one excepted throughout the known world.

The policy of princes, the arts of priests, and the inclinations of the people, all combined to support and propagate it; a combination, which nothing hitherto had been found able to break or to grapple with. And now Jesus foretells, that shortly idolatry should be extirpated, not in one nation, or a few only, but in general through the world. What probability or likelihood of such an event; an event unexampled—a thing which scarce any one had ever attempted or thought of? Besides, what sort of religion is it which Jesus foretells should be established and embraced in the room of idolatry? A religion that enjoins the worship of one God only, and be an invisible Spirit; with a worship founded in spirit and truth, consisting in the sentiments of the mind and dispositions of the heart, but destitute of every thing that may captivate the senses or allure a sensual mind. And was there any human likelihood, that, as things then stood, mankind in general would abandon their idols, the visible objects of their worship, and all their ceremonies, sacrifices and splendid rites; drive away their awful priests and pleasing musicians, neglect their religious crafts and festivals, their games and processions, and a thousand other enchanting things, for such a plain, spiritual and unattractive institution as this? Doth the universal experience of mankind through all ages promise any probability of it? Directly the reverse. I might add to this, that the idolatrous religions of the Gentiles laid no restraints upon, nay, indulged and encouraged all manner of lust, debauchery and intemperance; whereas the gospel religion absolutely forbade these things; and consequently, not only opposed the bodily senses of men, but the affections and prevailing dispositions of their hearts; which things, when duly considered, will shew that the improbabilities were extremely great and complicated, either that idolatry, which was so very convenient and complaisant to the lusts and passions of a corrupt world, should ever be suppressed; or that the gospel religion, which combated them so rudely, should ever be propagated with any considerable effect. It is observable,

that before the coming of Christ there had been some few attempts made in some few places to reform the morals of mankind, partly by lawgivers and patriot princes, partly by philosophers and moral writers; but with what success? Truly very little, and very short-lived; they had at first good effect on some few. Restraints were laid on the enormities of the people for a while. This engaged attention and admiration for a few years, and, perhaps, the applause of posterity; but soon the stream of corruption returned into its old channel with increased strength and rapidity: and yet the reformation then attempted, were nothing like so complete and universal as that which the gospel proposed and enjoined on all mankind. But as to religion, scarce ever any attempt had been made to reform it, or to suppress idolatry any where through all the Gentile world. A very few choice spirits arose indeed now and then; one or two, in several ages, who saw into the absurdity of it, and somehow gained some rational sentiments concerning the one true God, and the religion due to him, and who ventured to disclose their sentiments to the world. But how were they received? With execration and abhorrence, as impious and atheistical wretches, enemies of the gods, for presuming to assert (as Demetrius expresseth it in the Acts) that those were no gods, which are made with hands; and fortunate were those of them, who escaped the cruel deaths which others suffered.

If we enter still more deeply into the subject, we shall see reason to conclude, from the nature of the things themselves, that it would be a much more practicable attempt to establish or overthrow the greatest empire that ever was on this globe, than to extirpate idolatry and false religion, and introduce true and rational religion into a single nation by any means merely human. In the former case, human power and human policy have a full scope. A sufficient army of hardy veterans, expert in the arts and discipline of war, will go a great way: wise and experienced politicians, who know how to improve incidents, and to apply properly to the passions and inclinations of

mankind, to raise and conduct parties, &c., have mighty influence on human affairs; and both united, seem equal to the greatest undertakings. Here the instruments to work with may be gotten, and the matter to work upon is within your reach. But if you attempt to change the religion of a people, to extirpate, for instance, idolatry, and to introduce the true religion of the one God by merely human means, how will you effect it? Religion, whether true or false, is situated in the sentiments of men's minds, and in the affections of their hearts; and how will you come at these to take away some and introduce others? Idolatry and false religion are supported by erroneous sentiments, by false prejudices and corrupt dispositions; but how will you come at these to eradicate them, and to take away the foundations on which idolatry is built? Will you use power to suppress it, and enforce the practice of true religion? It is in vain: the spirits and consciences of men are like the elastic air, which you may compress, and may keep compressed, to a certain degree, by a proportionable force, but if any accident remove the pressure, it immediately expands with violence to its former or greater dimensions. In like manner, though tyrants may lay constraints on the consciences and religion of mankind, whatever be its quality, as soon as ever the death of the tyrants, or any other of the many accidents to which human power is subjected, delivers them from the constraint, they immediately return to the former practices with redoubled eagerness. One of the ancient monarchs of Persia, having conquered Egypt, demolished the temples, broke the images of the gods, and slew the sacred animals, and forbade the Egyptians to practise their ancient superstitions: this injunction was obeyed for some time; but as soon as a change of times and circumstances in the Persian government allowed, the old national religion was immediately restored in Egypt with great zeal. Yes, perhaps some will say, to attempt by external force to constrain the consciences and religious practices of men, is undoubtedly no less absurd than it is cruel, and will certainly prove unsuccessful in the end.

But let us apply directly to their understandings by reason and argument, and we cannot fail of succeeding to convince them of the folly of idolatry and false religion, and of the reasonableness and excellence of the true; or to persuade them to abandon the one and embrace the other. In this way it will certainly be very practicable, by merely human means to extirpate idolatry, and establish the true religion. Perhaps so, provided sound reason were the only governing principle of human determinations and actions; but the truth of facts decides it otherwise. Prejudices have a mighty influence over the generality of men; the senses, passions and appetites are their sovereign guides, and where all these concur, as they do in support of false religion, the voice of reason is little attended to, her clearest demonstrations are overruled, and strongest remonstrances neglected. This is not the only case in matters of religion, but in all the other concerns of human life. And if this be the true state of facts with the generality of mankind, as it certainly is; in vain will you prepare for them the best chain of reasoning, and study every art of address; they will hold fast their prejudices; they will listen to their passions and appetites, which your stoutest attacks of reason and argument can never come at or take away from them. They will reverence as sacred the customs of their ancestors, and regard their religious ceremonies and worship as their own birth-right.

If you would carry your point, in favour of truth and reason, with men who are under the influence of prejudice and sensual passions and lusts, you must present unto them motives which they themselves shall feel to be of greater importance in themselves, and which shall operate on their hearts more powerfully than the objects which have hitherto attracted their attention and regards—motives which shall arrest and overpower their affections and passions, expel their prejudices, and dissolve the enchantment by which their souls were captivated. But what motives of this powerful quality do you expect human reasoning and argumentation alone will furnish you with? You may even despair.

But observe; in opposition to the argument I am endeavouring to establish, I cannot admit of any instances of the propagation of Christianity in any Pagan country, as proofs of the probability or practicability of extirpating idolatry and false religion, and of establishing the worship of the one true God, by human means only: all these instances are our own property, and plead in our cause. In all these cases the influence of this prediction of our Saviour operated. Christianity attacks idolatry, and recommends itself by arguments, which human reason alone could never discover; and supports those arguments with evidences, which human reason could never produce; and is attended with the secret energy of a power, which human reason could never pretend to. All I aim at, at present, is only to shew, that from the best knowledge we are capable of gaining of the state of mankind, at and before the time when this prediction was delivered, and from the exactest observations on human nature, and the ordinary course of human affairs, there appears little probability, yea, many and great improbabilities, and scarcely a possibility, that the events foretold in this prediction should have been effected by any merely human means; that nothing like them had ever been done in the world before; and one cannot discover by what human means they could be effected: from whence it will follow, that if Jesus, who delivered this prediction, and undertook these things, had depended only upon human abilities, he must, in all likelihood, most certainly have miscarried, and his prediction failed. I shall only add, by way of confirmation of the observation I made above, that as the state of the world then stood, it was much more practicable to overthrow, and to establish the greatest empire that ever was on the globe, than to suppress idolatry, and reform the religion of a single people by mere human means. Two examples of facts, which happened a few centuries before our Saviour's time: Alexander set out from Macedon with about 33,000 men, to attack the vast, populous and wealthy empire of Persia. The enterprise was daring and hazardous, and had he, at his departure, publicly declared, by way of prediction, "With

these forces I will certainly overthrow the Persian empire, and establish my dominion over all its numerous and extensive provinces," the declaration would justly have been accounted rash and arrogant; yet he had several fair probabilities on his side: partly from his own military and political skill, and the experience, intrepidity and discipline of his veteran commanders and troops, and partly from the degeneracy of the Persians. In fact, he accomplished his undertaking, overturned the Persian, and established the Macedonian empire. On the other hand, Socrates attempted to reform the morals of the people of Athens, and to introduce amongst them some juster sentiments in religion; a very honest and laudable design, in which he had some apparent probabilities and means of success, in his own great knowledge, engaging way of reasoning, and in the friendship and support of several of the principal persons of the city. Had he at the first presumed to foretell, "I will certainly reform the manners and improve the religion of the people of Athens," or had he delivered any thing like this prediction of Christ in the text, how shamefully would he have been disappointed and confuted by the event! For, in fact, though Socrates did not pretend to set aside the idolatrous worship then practised, and to establish the spiritual worship of the one true God only, but merely endeavoured to introduce gradually a few juster sentiments concerning the Deity and religion, the people took the alarm; he was dragged to the tribunal, accused of subverting the established religion; and Socrates, though still a Heathen, and worshiper of idols himself, was condemned and executed by a decree of the people, out of zeal and jealousy for the support of idolatry.

Thus I have endeavoured to shew, that if we attentively consider the nature of the things themselves, and the generally-prevailing principles of human nature, there will appear no probability, but many and great improbabilities, that the events foretold in this prediction, should ever have taken place by any human means.

VIGILIUS POSTHUMUS.

On the Contents of the Book of Revelation.

No. II.

MY last essay [pp. 42—45] ended with the end of the sixth chapter, including in it a sketch of the political and ecclesiastical state of Christianity, to A. D. 313. We have seen the Pagan empire overturned at Rome, and the Christian name seizing on the throne of the Pontifex Maximus, and ruling the Eastern and Western empire, taking possession of the revenues of their temples, and assuming the servile titles of the officers of idol deities, and with them their dress, and their paraphernalia.

The seventh chapter is a continuation of the sixth seal. 1—3. The judgments of God about to be poured out on the Roman emperor, are restrained, till the servants of God are sealed, i. e. till the appointed extent of the peace and prosperity of the church had been established; 6—8, describes their numbers; 9—17, declares the happiness of the countless multitudes, who, by their fortitude under sufferings and death had obtained the triumphs of Christianity.

Chap. viii. 1. We are now come to the opening of the seventh seal, and must here observe, that we shall often find the word *heaven* used, and that it invariably signifies temporal power. The conclusion of the Smyrna state was the victory over Maxentius, and the decree of Constantine and Licinus, which ended the persecution of the Christians. This state of war is followed by half an hour's silence, or the forty-eighth part of three hundred and sixty days, a space of about seven and a half days; denoting the smallness of the period of peace before the trumpet of war would be again sounded; and so it was, even in the midst of their rejoicing for their victory, Constantine was called to repel an inroad of the Franks, and Licinus to fight with Maximin for his throne.

It has been noticed that the Roman empire had now become Christian. In conformity to this language, the scene is here laid in the temple, or church of God, before the morning service. 2, 3. During this silence God's messengers are preparing, and have given to them seven trumpets; 4, prayer ascends from the saints of God;

5, whilst another messenger takes fire from the altar and casts it to the earth; denoting that the divine judgments about to take place are from divine appointment. (Exod. x. 2.) 6. The messengers prepare to sound the trumpet of war. (Jer. iv. 19.) This preparation may be considered as the interval between the reign of Constantine and that of Theodosius the Great. 7. The first trumpet sounded, is followed by hail, attended with lightning and blood, which destroys the third part of the earth, of the trees, and of the green herb. References to the Psalms and Prophets shew that these are divine judgments: the earth is the Roman empire, peculiarly the land of Christians; the trees are the middling and superior classes; and the green herb is the lower class, or common people.

The Huns and Goths were ready to enter the Roman empire, but were restrained by the powerful arm of the great Theodosius: his death released them from this terror, as also from the hopes of his liberality. His sons succeeded him, Honorius in the Western, and Arcadius in the Eastern empire. Theodosius died January 395. Before the end of the winter, the Goths were in arms. Alaric, at the head of the barbarous nations of Scythia, entered Greece and compelled Honorius to honour him with the title of Master-General of the Eastern Illyricum, whilst the barbarians elevated him on their shields, and, proud of his victories, proclaimed him king of the Visigoths. After having desolated the Eastern empire, A. D. 400 to 403, Alaric returned to the bank of the Danube, and there, recruited by fresh barbarians, he went through Pannonia and over the Julian Alps into Italy, "where," says the poet, "fame, encircled with terror, on gloomy wings, proclaimed the march of the barbarians, and filled Italy with terror." The remainder of the sounding of this first trumpet is but the history of increasing troubles, when it closed A. D. 450, being through the whole Western empire one scene of continued invasion, revolution and slaughter, in which it was scarcely possible for less than one third of the inhabitants of every rank to have perished.

Chap. viii. 8, 9, the second trumpet sounds. A burning mountain, Attila

and his Huns, is thrown upon the sea, upon the congregated nations of the Western Roman empire, and the third part of the fish, i. e. the men in the empire, were destroyed by his invasions, and with them the third part of the shipping. The dreadful consequences of these invasions may be judged of by their effects. Aquileia was totally destroyed; Atinum, Concordia and Padua were reduced to a heap of stones. The families that fled from his fury made some compensation for the ruin of the maritime strength of Italy, by taking refuge in the Adriatic islands, for they laid there the foundation of the future glory of the Venetian Republic. This second blow at the Western Roman empire ended in A. D. 452. 10, 11. This dreadful trumpet was immediately followed by the sounding of the third trumpet, and the calling fresh hosts of barbarians to the destruction of the civilized, but enervated Romans. The Vandals and Alani under Genseric, between A. D. 439 and 445, had seized upon the fertile territory of Africa, from Tangiers to Tripoli. Having increased his subjects with the inhabitants of Africa, and enlarged his fleets, he made conquest of Sicily; and A. D. 455, on the invitation of Eudoxia, the widow of the emperor Valentinian, he made a descent on Rome, plundered it for fourteen days, and carried the empress and her two daughters captives with him to Africa. This star, or rather meteor, by his frequent incursions on various parts of the empire, dried up the nations whose influx had kept up the population of Rome; whilst his predatory invasions of all the coasts of Spain, Italy and Africa, cut off the resources of the Roman people, so that, when Genseric had taken away her patrimony, and robbed her of her wealth, those temporal charms were faded which brought into her city the conflux of nations. The rapidity of his attacks was swift as the descent of a meteor, and was death to the greatness, riches and freedom of Rome.

Chap. viii. 12, 13, is the sounding of the fourth trumpet. This produces the darkening of one third of the sun, of the moon, and the stars. These figures describe the ruling or imperial authority of the Western Roman empire, and also of the princes and ma-

gistrates who receive splendour from it. A total eclipse of these is a subversion of the government; a partial eclipse represents a change, and not an overturning of the national polity, in 476. This took place when Augustulus, the son of Orestes, was chosen emperor, under the guardianship of his father. The barbarian soldiers demanded one third of the lands of Italy, as a recompence; but being refused, they murdered Orestes, removed Romulus Augustulus from the throne, and made Odoacer, their general, king of Italy. A. D. 490, Odoacer sunk under the superior genius of the king of the Ostrogoths, who restored Italy to order and peace.

About this time Clovis, or as it should be pronounced, Louis, began to rise into power. He was the head of the Salian tribe in the isle of Batavia, and the dioceses of Tournay and Arras, comprehending at most five thousand warriors. He first defeated Syagrius, the king of the diocese of Soissons, enlarging his own small dominions with the cities of Belgia and the diocese of Tongres. Having, A. D. 496, conquered the Alemanni in the bloody battle of Tobiac, he penetrated their forests and united their country to his dominions. After the battle of Tobiac, Clovis and three thousand of his soldiers were baptized at Rheims, and being the only Catholic king then existing, was much aided by their clergy in all his after-conquests; so that the French monarchy may in a great degree be ascribed to the firm alliance and steady union of one hundred prelates, who reigned in the discontented and independent cities of Gaul.

A. D. 497, Clovis, by an honourable capitulation, increased his power by an equal union with the Armorican republic; this was followed by the conquest of the kingdom of Burgundy, and in 508, of Aquitaine. A. D. 510, the emperor Anastasius conferred upon Clovis the honour of the consulship, and this about A. D. 531 was fully confirmed to the son of Clovis, by the emperor Justinian; and whilst it completed the prophecy of the fourth trumpet, by a change of persons only, whilst the government itself nominally remained as it was, being only partially eclipsed, it laid the foundation for the Germanic Roman empire, whose empire, under the character of the first

beast, takes the place of the Roman dragon.

We have now seen how the sounding of the four trumpets overturns the Western Roman empire. The church during this eventful period of desolation, from A. D. 313 to A. D. 531, is written to, Revelation ii. 12—17, under the name of Pergamos, "The exalted Assembly." Christianity triumphant was raised up to the throne of the Cæsars; the ecclesiastical purple became blended with the imperial dignity. The state of the church is described as 1, laborious in works; and let any one refer to Mosheim or any ecclesiastical writer for the history of these centuries, and they will find that the praise Jesus here gives was merited by the extraordinary exertions of the Christians at that period to Christianize mankind; 2, the seat of Christianity was to be at the seat of imperial power, which we also see was verified; 3, they were to glory in the Christian name, and to boast in his doctrines whilst their actions tended to destroy them. And there needs no other argument than the history of the Romish church to prove that all these things were so; 4, they were to permit those to remain in the church who taught idolatry, and who held the doctrine of subduing the people. And this, ecclesiastical writers, without having their eye on this prophecy, acknowledge was the case, for they introduced idolatry into Christianity, that they might more easily subdue the idolatrous nations to the banners of the cross.

Chap. ix. 1—12, relates the sounding of the fifth trumpet, called the first woe trumpet. This relates to the Mahomedan Arabians, who were in the way of Providence appointed to prepare the way for the destruction of the Eastern Roman empire, and appears to have been accomplished in the person of Mahomed and his followers. Ver. 1, a star falls from heaven to earth, i. e. 1, having ruling power, becomes a common man. By the death of his father, the power of Mahomed was taken away by the avarice of his uncle, and became the inducing cause of his being the messenger to the nations, and receiving the key of authority over the nations, by which he became to the Eastern church the messenger of destruction;

2, he opens the abyss, and the nations come forth to execute the wrath of God, (Ps. xviii. 8, Isa. xiv. 31, Deut. xxix. 20,) and the imperial throne and kingdom is darkened by it. Ver. 3, the Arabian horsemen are represented as locusts. The remaining verses of this trumpet go on to describe the Arabian cavalry and mode of warfare, &c. in figures so plain, that they are the resemblance to the nation and manners of the people. This trumpet appears to begin about A. D. 606 to 610.

Chap. ix. 13—20, brings in the sixth trumpet, or Turkish power, who were to complete the destruction of the Eastern empire. They began their predatory warfare in A. D. 1281, took Constantinople A. D. 1453, and the last of their conquests from the Christians, was Cameniec, in 1672, being for three hundred and ninety-one years the instruments of punishment to the Christians, as foretold.

Chap. x. The preceding chapter had brought down prophecy, as it regards the Eastern church, till the period of the final destruction of the Eastern Roman empire: a new order of things is now introduced, the importance of which appears in the greatness of the messenger who proclaims them. Passing over therefore the whole of this chapter, as only introductory, we come to the eleventh chapter.

Chap. xi. After this sublime introduction to this chapter, we are told, ver. 1, that John was to take the reed that was given to him, and measure the temple of God, that is, he was in this chapter to shew the true state in which the church was to be for forty-two months, or twelve hundred and sixty prophetic years; for, it is evident that the only measure John takes is of duration, and not of extent. Ver. 3. During this twelve hundred and sixty years, the old and new witnesses of the truth, that God has revealed himself in all ages unto man, shall prophesy, i. e. teach in a state of mourning and tribulation and without temporal power, yet they are the olive trees and the lamps to mankind. Ver. 4. From the mouth of the true Christian proceedeth the knowledge of the divine judgments, penetrating to the consciences of the adversaries; ver. 6, and that all the afflictions that shall befall

the Christian Roman empire for twelve hundred and sixty years are intended, under the divine government, to establish the doctrines of Christianity, by subduing the nations to a political obedience to the Son of God. Ver. 7. Towards the close of the twelve hundred and sixty days of their testimony in mourning, they shall be made silent as death; ver. 8, and lay unburied, open and neglected in one of the great streets of the Roman city or empire; vers. 9, 10, and the silencing of the principles they teach concerning all men being equal, as the children of God, shall be (ver. 10) rejoiced over; ver. 11, but to the astonishment of their enemies, those principles shall, as in a moment, spring into life; ver. 12, and be called up to the throne of power: and that the church of God may know the twelve hundred and sixty days are accomplished, there shall be in that very hour, (ver. 13) a great political earthquake, in which shall perish a totality of the names, titles and distinctions of men in one tenth part of the Roman empire. And this period concludes the second woe trumpet. Adding to the year 531 the commencement of the Germanic beast, created by Clovis or Louis, it brings us to 1791, or the Revolution in France, as the period for the cessation of teaching in sackcloth the truths of God.

The religious part of this history is to be found, Rev. xi. 18—29. In the message addressed to the church of Thyatira, it speaks of, 1, their lasting services to the cause of Christianity; 2, their permitting anti-christianity publicly to teach idolatry; 3, the severe punishments the church and state shall suffer for this; and, lastly, that considering the peculiar circumstances of this period, those who live in it, and who oppose the idolatrous worship of Rome are not expected to be faultless in their doctrines. No other burden is laid upon them in these dreadful times, but to be steadfast in what religious truth they obtain, and for them to bear a determined opposition to all idol-worship.

Chap. xi. 15—18, is the sounding of the seventh trumpet, and a prediction that the consequences of all these wars will be, that the kingdoms

of the earth will become the kingdoms of our God, and Jesus his anointed. And the standard-bearers of divine truth throughout the world proclaim during this period, concerning these judgments, that they are intended to set free the oppressed, by destroying the oppressor from the earth.

Brief Notes on the Bible.

No. III.

JOHn i. 1. "The Word was God."

Had the apostle meant to propound the Deity of Christ, would he not have written,

The Word *is* God?

And have dwelt upon what he had so predicated of his Master in the course of his gospel?

But, has he one subsequent allusion to such a doctrine, *thundered*, say some of the Fathers, upon the Christian world?

That Jesus *was* God, in a very common and accepted Jewish sense of the term, during his ministry, possessing "without measure," and exercising as he did, divine and miraculous powers, nobody can question.

That God is one and indivisible, that there is *no other* God, we have from that great Being himself reiterations sufficient, one would think, to put modern orthodoxy out of countenance; yet, in perfect consonance with this sublime and consoling truth, the well-known instance of Jehovah's declaration to Moses, "Behold, I have made thee a God to Pharaoh," (not to cite other passages in harmony with this subordinate sense of the word,) comes directly in support of my construction of the text.

And, that John was mindful of the double import of the word, is manifest from his double application of it; for, he could not, in saying that "the Word was *with* God, and the Word *was* God," mean to be understood, synonymously, that "God was with God"! There is nothing, we know, too absurd for habitual, unsearching believers to acquiesce in; but, assuredly, our evangelist, with all the sublimity *imputed* to him by Gibbon, was incapable of so profound a communication, in terms either precise or convertible.

BREVIS.

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POETRY.

OLD AGE,

A Poem in the Scottish Dialect, by the late Mrs. Hamilton.

[From her Memoirs, by Miss Benger, (see Mon. Repos. XIII. 521,) Vol. I. pp. 201—204.]

Is that Auld Age that's tirling at the pin?
I trow it is,—then haste to let him in:
Ye're kindly welcome, friend; na, dinna
fear
To shaw yoursel', ye'll cause me trouble
here.
I ken there are wha tremble at your
name,
As tho' ye brought wi' ye reproach or
shame;
And wha, "a thousand lies wad bear the
sin,"
Rather than own ye for their kith or kin:
But far frae shirking ye as a disgrace,
Thankfu' I am t' have lived to see thy
face;
Nor s'all I ere disown ye, nor tak pride,
To think how long I might your visit
bide,
Doing my best to mak ye weel respected,
I'll no fear for your sake to be neglected;
But now ye're come, and through a' kind
of weather
We're doomed frae this time forth to joy
thegither,
I'd fain mak compact wi' ye, firm and
strang,
On terms of fair giff gaff to haud out
lang;
Gin thou't be civil, I s'all lib'ral be,
Witness the lang lang list o' what I'll
gie;
First, then, I here mak owre for gude and
ay,
A' youthfu' fancies, whether bright or
gay,
Beauties and graces, too, I wad resign
them,
But sair I fear 'twad cost ye fash to find
them;
For 'gainst your dady, Time, they could
na stand,
Nor bear the grip o' his unsoasy hand;
But there's my skin, whilk ye may further
crunkle,
And write your name at length in ilka
wrunkle.
On my brown locks ye've leave to lay
your paw,
And bleach them to your fancy white as
snaw.
But look na, Age, sae wisfu' at my
mouth,
As gin ye lang'd to pu' out ilka tooth!

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R

Let them, I do beseech, still keep their
places,
Tho' gin ye wish't, ye're free to paint
their faces.
My limbs I yield ye; and if ye see meet,
To clap your icy shackles on my feet,
I'se no refuse; but if ye drive out gout,
Will bless you for't, and offer thanks de-
vout.
Sae muckle wad I gi' wi' right good-will,
But och! I fear, that mair ye look for
still.
I ken by that fell glow'r and meaning
shrug,
Ye'd slap your skinny fingers on each
lug;
And unca fain ye are, I trow, and keen,
To cast your misty powders in my een;
But, O', in mercy, spare my poor wee
twinklers,
And I for ay s'all wear your chrystal
blinkers!
Then 'bout my lugs I'd fair a bargain
mak,
And gi' my hand, that I shall ne'er draw
back.
Weel, then—wad ye consent their use to
share,
'Twad serve us baith, and be a bargain
rare.
Thus I wad ha't, when babbling fools in-
trude,
Gabbling their noisy nonsense, lang and
loud;
Or when ill-nature, weel brush'd up by
wit,
Wi' sneer sarcastic takes its aim to hit;
Or when detraction, meanest slave of
pride,
Spies out wee fau'ts, and seeks great worth
to hide;
Then mak me deaf, as deaf as deaf can
be;
At a' sic times my lugs I lend to thee.
But when in social hour ye see combin'd
Genius and Wisdom—fruits o' hearts and
mind,
Good sense, good humour, wit in playfu'
mood,
And Caudour e'en frae ill extracting
good;
Oh, then, auld friend, I maun ha' back my
hearing,
To want it then wad be an ill past bearing.
Better to lonely sit i' the douf spence
Than catch the sough o' words without
the sense.

* For some years she had been occa-
sionally subject to a slight degree of deaf-
ness.

Ye winna promise? Och, your unco
dour,
Sae ill to manage, and sae cauld and sour.
Nae matter—hail and sound I'll keep my
heart,
Nor frae a crum o't s'all I ever part:
Its kindly warmth will ne'er be chill'd
by a'
The cauldest breath your frozen lips can
blaw,
Ye need na fash your thumb, auld carl,
nor fret,
For there Affection shall preserve its
seat;
And though to tak my hearing ye rejoice,
Yet spite o' you I'll still hear Friendship's
voice.
Thus, though ye tak the rest, it sha'na
grieve me,
For ae blythe spunk o' spirits ye maun
leave me;
And let me tell you in your lug, Auld
Age,
I'm bound to travel wi' ye but ae stage.
Be't long or short, ye cannot keep me
back;
And, when we reach the end o't, ye maun
pack;
For there we part for ever: late or air,
Another guest companion meets me there;
To whom ye—nill ye will ye—maun me
bring;
Nor think that I'll be wae, or laith to
spring
Fra your poor dosen'd side, ye carl un-
couth,
To the blest arms o' everlasting youth.
By him, whate'er ye've rid'd, sto'wn or
ta'en,
Will a' be gi'en wi' interest back again:
Frose by a' gifts and' graces, thousands
moe
Than heart can think o', freely he'll be-
stow,
Ye need na wonder then, nor swell wi'
pride,
Because I kindly welcome you as guide,
To ane sae far your better. Now a's
tauld,
Let us set out upo' our journey cauld;
Wi' nae vain boasts, nor vain regrets tor-
mented,
We'll e'en jog on the gate, quiet and con-
tented.

LINES

*For the Monument of Joseph Atkinson,
Esq. of Dublin.*

BY THOMAS MOORE, Esq.

If ever lot was prosperously cast,
If ever life was like the lengthen'd flow
Of some sweet music, sweetness to the
last,
'Twas his, who, mourn'd by many, sleeps
below.

The sunny temper, bright when all is
strife,
The simple heart that mocks at worldly
wiles,
Light wit, that plays along the calm of
life,
And stirs its languid surface into smiles;
Pure Charity, that comes not in a shower,
Sudden and loud, oppressing what it
feeds;
But, like the dew, with gradual silent
power,
Felt in the bloom it leaves along the
meads;
The happy grateful spirit, that improves
And brightens every gift by Fortune
given;
That, wander where it will, with those it
loves,
Makes every place a home, and home a
heaven:
All these were his—Oh! thou who read'st
this stone,
When for thyself, thy children, to the
sky
Thou humbly prayest, ask this boon alone,
That ye like him may live, like him may
die.

CHILDREN'S HYMN.

Almighty Father! bounteous friend!
From Heav'n, thy glorious throne, descend,
And hear our infant praise;
Teach us in higher strains to sing;
Teach us a nobler pray'r to bring,
A loftier song to raise.
For thou, O God! didst frame the earth,
Thy love gave all thy creatures birth,
Fill'd air and sea and land;
The silver moon, the brilliant sun
Their stated journeys first begun
At thy divine command.
Thou bidd'st the storms of Winter pour,
Thou send'st the Spring's enliv'ning
show'r,
To cheer the tender blade:
Thine is the fruit that Summer yields;
Thine are the stores of Autumn's fields,
In golden robes array'd.
Our lib'ral friends, O gracious Heav'n!
By thy eternal love were giv'n
To soothe our dire distress;
Preserve them, gracious God! we pray;
Take them, at thine appointed day,
To endless happiness.
Almighty Father! bounteous friend!
From Heav'n, thy glorious throne, descend,
And hear our infant praise;
Teach us in higher strains to sing;
Teach us a nobler pray'r to bring,
A loftier song to raise.

W. J. C.

OBITUARY.

1819. January 9, in her 70th year, ELIZABETH, wife of the Rev. John YATES, of *Toxteth Park*, near *Liverpool*. This valuable lady was the youngest daughter of John Ashton, Esq., an enterprising and successful *Liverpool* merchant. Her mother, whose maiden name was Brooks, and whose family were distinguished among the Presbyterian Dissenters of that town by their abilities, integrity and public spirit, was a woman so exemplary and judicious in all her conduct, that to her maternal influence and instructions we may in no small degree ascribe the moral worth of the subject of the present memoir, especially since her husband, Mr. Ashton, died at a comparatively early age. In the year 1771, Mrs. Yates married the late Dr. Bostock, a physician of a cultivated mind, whose rising reputation was cut short by a premature death in his 30th year, and who left to her care an infant son, the present Dr. Bostock. Five years after this event, she married the Rev. John Yates, who had recently settled in *Liverpool* as the minister of the Presbyterian congregation assembling in *Kay-street*, and afterwards removed to *Paradise-street*. With him she passed nearly forty years of growing usefulness, harmony and happiness, and had by him a family of five sons and three daughters, all of whom, except the eldest daughter, survive. Mrs. Yates's mind was characterized by sound judgment and well-regulated sensibility. As a wife and a mother she was dutiful, affectionate and assiduous. She conducted almost without any assistance the earliest part of her children's education, and, in repressing infantile passion, correcting negligence or obstinacy, and educing the latent talents of the understanding and feelings of the heart, she united with sufficient decision that ingenuity and felicity of management, in which good mothers so pre-eminently excel. Her uniform cheerfulness of temper, the presence of mind which she evinced in cases of imminent danger to herself or others, and the patience and fortitude with which she bore occasional sufferings, may be traced not only to the strength, activity and correctness of her understanding, but still more to her firm, humble and practical conviction of the all-wise and all-merciful superintendence of the One True God. Sensible of the various blessings she enjoyed through the course of a long, prosperous and honourable life, she received them with thankfulness, was resigned when any of them were removed, and still thankful for what remained. Her charities to the

poor were no less judicious than liberal. She bestowed her time and attention as well as her money, so as to apply what she gave with the best effect to deserving objects. In all the consolations, the duties, and the hopes of the Christian life, she was accustomed to confirm herself by the daily perusal of the sacred page. Although, during the greater part of her life, she was unable to hear the public services of religion, she never failed to be present in the place where the "Divine honour dwelleth;" and to all, who saw her in the social circle, it must have been equally remarkable, how entirely the partial loss of that most important sense, appeared to be compensated by her quickness of apprehension, her equanimity, and the kindness and civility of her manners. She had the satisfaction of attending public worship on the Sabbath immediately preceding her death; and it is a subject of gratitude to her family, that, even to the very last day of her life, and without any fear of the awful termination of her illness, she partook in some degree of her ordinary recreations and employments. Her death was the most easy and tranquil, like the going out of a flame, when the oil, which feeds it, is exhausted. Her remains were borne to the small and beautifully-situated cemetery attached to the *Park Chapel*, almost in front of her house, and were attended by her widowed husband, who was followed by her only brother, Nicholas Ashton, Esq., of *Woolton-hall*, and her eldest son, Dr. Bostock, of *London*, to whom succeeded her five younger sons, each of them supporting a wife or a sister. The following Lord's-day, January 17th, the congregation, who kindly testified their regard by appearing in mourning, were addressed upon the consolations of religion by their minister, the Rev. Pendlebury Houghton, who assisted them to improve the affecting occasion, by illustrating the support derived to the mourner from just views of the Providence of God, from the Christian hope of a better life to come, and from the active discharge of all remaining duties; and while with a touch delicate and beautiful as well as vigorous, he described these general sentiments, he seemed to intend more particularly to point out to the esteem and imitation of his flock the strong consolations, which, under the greatest of earthly privations, support the friend of his youth and the assiduous partner of his pastoral cares.

Jan. 31, at York, deeply lamented by her family and friends, Mrs. COWLING, widow of Mr. S. Cowling, of that city. She was a constant attendant on religious worship at the Dissenting chapel in St. Saviourgate upwards of forty years; was a steady, enlightened, decided Unitarian, and did honour to her creed by the uniform and exemplary discharge (not seldom under very painful and trying circumstances) of every religious, social and relative duty.

Feb. 6, at her house, in Hackney, Mrs. WAKEFIELD, widow of the late Mr. Gilbert Wakefield. Many will deeply feel the loss of this excellent woman. To her relatives, and in the bosom of her family, she was ever a kind and liberal kinswoman, an affectionate sister, and a most anxious, indulgent parent, extending her maternal love to her children's children, who were gathering around her. To her friends and acquaintance she was most courteous and hospitable, and none could know her without witnessing the truly feminine delicacy which graced her person, her mind, and all the occurrences of her domestic life. She died, worn out by a long and painful malady, in the 58th year of her age, and the 18th of her separation by death from a husband, to whom she was united in early life, and whose memory she ever cherished with that pride and pleasure which were derived from his high attainments, his unshaken integrity, and his perfect conjugal attachment.

— 14, at Aberdeen, in the 82nd year of his age, Professor WILLIAM OGILVIE, of the King's College, in that city. He was one of the most accomplished scholars of his age: his talents were of the first order, his taste was of the most correct and refined nature, and the whole of his very prolonged life was passed in the ardent pursuit of knowledge. He died universally admired for his valuable acquirements, and esteemed by all who knew him in private life, for the benevolence of his heart and the faithful discharge of every social duty.

— 21, at Walworth, in the 77th year of his age, the Rev. JOSEPH JENKINS, D. D. Baptist minister, author of several publications on questions relating to his denomination, and of several single sermons.

Lately, at Longford, near Manchester, in the 68th year of his age, THOMAS WALKER, Esq., formerly an eminent merchant of Manchester, a steady and active friend of civil and religious liberty. He, with six of his friends, was tried in April, 1794, under the charge of High Treason, and honourably acquitted; the only evi-

dence against him being an emissary of government, and the only foundation of the charge being his connexion with the "Constitutional Society," established for the diffusion of political information. But though his life was saved, his circumstances were altered by political persecution, and he owed his enjoyment of a competence to the generous bequest of a gentleman who had been one of his counsel on his trial. He lived, latterly, in retirement, and his talents and character are said to have been, at length, appreciated justly by his townsmen.

The late Mrs. KENRICK, of West Bromwich, whose decease was briefly noticed in the last number of the Repository, [p. 66,] possessed qualities of mind and heart, which, especially as displayed amidst the accumulated infirmities of declining life, deserve to be recorded both as a tribute of filial gratitude and affection, and as a proof of the power of religious principle. It would be impossible to delineate a more faithful or impressive portrait of her character, than has been already drawn by one who knew her well, and who had possessed the best opportunities of observing with how much good sense, affection and conscientious regard to duty, she discharged the most important offices of life. The following extract from a discourse delivered to the New-Meeting Society, Birmingham, by the Rev. John Kentish, will recall to the minds of those who knew her, the virtues which they loved, and afford to others an instructive and consolatory example of the peace and joy which are the fruit of Christian hope, supported by habitual piety, and the remembrance of a well-spent life.

"The truly excellent person for whom we mourn, but whose removal from our world we regret only on account of ourselves, was a proof of the force of highly respectable mental endowments combined with an enlightened and consistent profession of Christianity. From the beginning of her long, happy and honourable life, Providence fixed her in circumstances singularly favourable; she derived no common advantages from her family connexions, and she fully manifested a disposition and a capacity to improve her privileges. Her sphere of action was naturally domestic life; yet she may be said to have occupied for a considerable time a situation somewhat more public than is usually the lot of individuals of her sex and condition in society. It was a situation in which her admirable good sense, virtues and manners, rendered her greatly estimable and useful. I believe that there are those in this audience who can attest as well as myself, the almost maternal care she bestowed on many young

persons at one of the most interesting periods of their lives; and the exemplary discretion with which she regulated the internal concerns of a large and miscellaneous family, so that she secured universally our grateful regard, not the faintest murmur of discontent being ever heard under her judicious and well-planned superintendence.

"I touch a tender chord when I speak of the obligations which she afterwards conferred on those for whom she cherished all a mother's love, and who with thankfulness own that they received from her a parent's solicitude and affection. How amply they have repaid her, she repeatedly and warmly acknowledged; that she was spared to witness their usefulness and reputation in the church and in the world, is the subject of their pleasing recollection and of ours. Amidst the infirmities of age she was a pattern of devout cheerfulness and of a vigorous, self-collected and well-furnished mind. Under her afflictions she manifested the patience of a Christian, and serene resignation and holy hope in the view of her dissolution, of which she was accustomed to speak with more than the composure of a traveller who knows that he is approaching to the end of a long and eventful journey. The hours of solitude and of darkness she often cheered by the recitation of the devotional poetry which had been impressed on her memory in childhood.

"Her circle of friends was wide, and of the most respectable character, and their attachment to her in the greatest degree firm and cordial. To her servants, dependants and poorer neighbours she was considerate and kind, and her wise economy enabled her to be bountiful. All the young who had the privilege of knowing her were fond of her society, and ardently concerned to advance her comfort. Her manners were polished and conciliatory, and no person could be more earnestly desirous of promoting the comfort of her friends in early life, or of hearing of it.

"Her life and her death have shewn beyond doubt, that 'they who are planted in the house of the Lord, shall bring forth fruit in old age;' they have proved that God, who was her portion and her rock, is just and faithful in fulfilling his promises to his servants, and that 'there is no unrighteousness in him.'"

Addition to the Memoir of Mr. Meadley, pp. 5—8.

MR. GEORGE WILSON MEADLEY was born at Sunderland, January 1, 1774, and resided, during the greater part of his life, in the contiguous town of Bishopwearmouth. He was educated at Witton-le-Wear, under the care of the Rev. John

Farror, a very able teacher and excellent man. Having tried, but without liking it, one of the lines of commercial life, in the year 1796, from a wish to indulge his love of knowledge, but with a design also partly mercantile, he took a voyage up the Mediterranean, visiting several of the scenes with classical avidity. At Naples, he was kindly received by the late Mr. Lambton, then abroad in bad health, whose son, the present Member for the county of Durham, has duly acknowledged his value as a political friend. He stayed a short time at Smyrna, and then proceeded to Constantinople, where he became acquainted with the late Mr. Thornton, well known for his work on Turkey. He returned to England, after seventeen months' absence, having gone through some difficulties from the hostilities prevailing in Europe. In 1801, he passed a few weeks at Dantzic, and in 1803, he visited Hamburg, and made a pedestrian tour through Holstein, of which he published an account, in the *Monthly Magazine*, Vol. XVI. p. 218, under the signature of M. Y. He enjoyed the acquaintance of the celebrated Dr. Paley, who became in 1795 the rector of Bishopwearmouth, and resided in that town till his death in 1805. No biographer of this distinguished writer appearing, Mr. Meadley with much diligence compiled, and in 1809, published the *Memoirs of Dr. Paley*, in an octavo volume, which came to a second edition. Of this work, we gave an account in our IVth volume, pp. 163—165, and in the same volume, pp. 177—183, we inserted a memoir of Paley, chiefly extracted from it. The reputation which he acquired by the memoirs of Paley, led Mr. Meadley to conceive the design of another volume of neglected biography. He now devoted himself to the history of the martyred Sydney, a work congenial with his political principles. He accomplished his task in 1813, and published the *Memoirs of Algernon Sydney*, in an octavo volume, dedicated to his friend the late Dr. Disney, from whom he had received encouragement and assistance in the undertaking. The author had access to few documents that were not already before the public; the *Memoirs* are therefore not abundant in novelty; but they contain a succinct relation of important facts, and a record of principles which will ever be dear to the lovers of true English liberty. For some time previous to his death, Mr. Meadley had employed himself in collecting materials for a life of our distinguished patriot Hampden, but it is feared that his preparations were not sufficiently complete to enable his friends to give to the public the fruit of his labours. It is much to be desired that his Manuscripts may be communicated to some like-minded writer who

will execute the noble design. We may also state, on our own knowledge, that Mr. Meadley had for some time been making inquiries with a view to a Life of *Locke*; with what success, we are unable to say.

"On the bed of sickness and severe suffering, (says a writer in the *Monthly Magazine*, No. 322, p. 86, from whom these additional particulars have been chiefly borrowed,) which he bore with calmness and resignation, his sentiments, at all times void of disguise, then shewed the peculiar depth and quickness of his humanity. After a feeling description of what he supposed the wretchedness to be of a sick bed when aggravated by poverty and want, with which he gratefully contrasted his own advantages,—'what must it be, (he exclaimed,) what must it be then, for those poor creatures, left to meet death, amidst pain and cold and thirst upon the field of battle! Thank God, I have ever reprobated war.'

"On the 28th of November, 1818, Mr. Meadley breathed his last, amidst the sorrows of a family, who had long loved and honoured him as a kind brother and a dutiful son. He died in the firm hope of the Christian resurrection, and in the sincere faith of the gospel, as he had for many years entertained it, on the Unitarian scheme."

His remains were interred in Sunderland church-yard, and were followed to the grave by the president of the Sunderland Library, of which he was one of the founders, and a very large party of the subscribers and other gentlemen; who did honour at once to the object of their regret and to themselves by this mark of respect, thus spontaneously shewn to one, with whom many of them differed essentially both on political and on religious subjects.

Besides the works already mentioned, Mr. Meadley published *A Letter and A Second Letter to the Bishop of St. David's, by a Lay Seceder*, two small octavo pamphlets, and a *View of the several Schemes of Parliamentary Reform*, brought before the Legislature, another small octavo pamphlet, which Mr. Bentham has added to his book on the same subject.

He was an occasional contributor to the *Monthly Repository*. To his pen we are indebted for the interesting *Memoirs of Mrs. Jebb*, VII. 597—604 and 661—672, and for the account of *Mr. Robert Clarke*, X. 533—535. It may be added, as characteristic of his heart, that he was the author of the lines in our last volume, XIII. 454, on "The Little Chimney Sweeper."

REGISTER OF ECCLESIASTICAL DOCUMENTS.

Library, Red-Cross Street,
February 9th, 1819.

At an extraordinary meeting of the general body of Protestant Dissenting Ministers of the Three Denominations, the following Resolutions were unanimously adopted:

1. That our strong feelings of attachment to the illustrious House of Brunswick, both as Britons and Protestant Dissenters, excite in us a lively interest in any event which must affect the happiness of our Royal Family.

2. That the death of the late Queen, while it calls for our humble and pious submission to such a dispensation, as the appointment of infinite and infallible Wisdom, powerfully claims our cordial sympathy with those who lament the interruption which it occasioned in their enjoyments of public and domestic life.

3. That the moral advantages derived to society from her own example, and the

discountenance which she uniformly and steadily shewed to vice, cannot be too highly appreciated; and that the loss of such a pattern in an exalted station, must by every friend to religion and virtue be deeply deplored.

4. That though we deem it most expedient and respectful to abstain from such personal communications of our feelings as must revive the painful sensations which have agitated the minds of the Royal Family, we do sincerely condole with the Prince Regent, and the other branches of his Royal House, on the demise of their revered and beloved Parent: at the same time we are sensible that the poignancy of their grief must be greatly alleviated by the recollection of the exemplary filial piety which they manifested towards her during her protracted illness.

Signed, by order of the general body,
WILLIAM NEWMAN, D. D.
Chairman.

INTELLIGENCE.

DOMESTIC.

RELIGIOUS.

Unitarian Fund.

[*Report of 1818: Mr. Wright's Journal of his Mission in Scotland, in 1817, continued from p. 62.*]

2. *Glasgow.*

THERE is not, in my estimation, a town in Britain, after London, of more importance to the Unitarian cause than Glasgow. Its great and increasing population, its commercial character, its connexion and intercourse with other places, and the intelligence and liberality of a large proportion of its inhabitants, point it out as a favourable spot for the diffusion of religious knowledge and Christian charity. The Unitarian cause was in its infancy in this city, and the society had existed but a short time as Unitarian, when I first visited it, in the year 1809. Since that time the cause has made considerable progress, and the congregation have much increased, notwithstanding the many difficulties and unfavourable circumstances which have arisen to retard their course.

I spent eight Sundays in Glasgow, and also preached on some week-day evenings; in all I delivered twenty-six discourses there. It was not in my plan to spend so much time in this city; but Mr. Mardon (the present minister of the congregation) being on a journey to England, and the peculiar circumstances of the Society seeming to render it necessary, determined my conduct. The congregations were always good and very attentive; sometimes quite large, especially on Sunday evenings, when I delivered lectures on doctrinal subjects. I had the pleasure of seeing the hearers increase until my departure, and of being informed, that during my stay some new converts to Unitarianism were made from among the strangers who attended.

Soon after my arrival in Glasgow, I found some differences existed in the congregation, by which its peace was interrupted, and the cause likely to be injured. These occasioned me some labour out of the pulpit as well as in it; but I trust my labour was not in vain. The differences, referred to, appear to have arisen from a diversity of opinion respecting matters of discipline, and the best modes of proceeding in their public assemblies, and in conducting the affairs of the Society. In consequence of the above differences, a deputation from the Society waited on me to request that I would preach on church discipline; with this request I complied, and I did it the more readily as Mr. Mar-

don, before he set out on his journey, expressed a wish that I would do so. Consequently, I delivered a series of discourses on Sunday mornings, on topics which have a relation to the subject proposed to me. Thinking the difficulties respecting discipline had arisen, either from incorrect views of, or inattention to some other points, and that it is highly important to establish some leading principles, which are to be kept in view as grounds and rules of action, I began with a discourse on Christian brotherhood; to shew that all Christians are brethren, and ought ever to treat each other as such; and that hence arises their equality, as to religious rights, privileges and duties. The next discourse was on Christian liberty, in particular the liberty the members of Christian congregations are to exercise, shewing when this liberty is abused, and that it ought never to violate the law of love. The next discourse was on the nature and design of the Christian ministry; in particular, as ministers are to be distinguished from priests, and all pretenders to a sacred character, and their ministry from every species of priestcraft and domination. The last discourse of the series was on the nature and discipline of a Christian church. The unpleasant differences I have mentioned appeared to have subsided before I left Glasgow; and as all the parties seem to have been influenced by good motives, and to have had the promotion of the cause in view, it is hoped they will continue to exercise the mutual forbearance and candour which are essential to the peace of Christian churches, and the progress of religious knowledge and improvement.

The congregation at Glasgow labour under pecuniary difficulties, from which it is hoped their brethren in different parts of the kingdom will assist them to extricate themselves. These difficulties have arisen chiefly from the change of times, which has altered the circumstances of some persons belonging to the church, and greatly reduced the annual rental of the buildings connected with the chapel. A statement of the case has been communicated to the Unitarian public by a circular letter, and through the medium of the *Monthly Repository*, and it is hoped will excite the attention of those who are capable of giving some assistance on so important an occasion. Those who help to diminish the debt which remains on the chapel will materially serve the Unitarian cause.

Whatever circumstances may operate to diminish the success of the Unitarian cause at Glasgow, for a time, it has taken too

deep root, and been already too successful, to leave its stability and permanency doubtful. The valuable labours of Mr. Yates for five years, and the effects of the controversy he so ably conducted with Mr. Wardlaw, can never be lost in this great city. The numerous friends of Unitarianism in it and its vicinity will, under any disastrous circumstances that can arise, rally round the cause and save it from perishing; I know them well, and speak with confidence. Not that I anticipate any serious disasters, but I wish to give every possible assurance to those who may assist the Glasgow friends, that their aid will not be fruitless. The leaven of Unitarianism is so far spread in a class of society, which will not fear to speak freely and extend it around them, that I regard its continuing to spread more and more, however imperceptibly, as certain.

3. Paisley.

In this populous manufacturing town the Unitarians continue steadfast in their profession; and if they do not rapidly increase, they are preparing the way, by exemplary conduct and judicious measures, for the future success of the cause.

In no place have I laboured with greater pleasure, or met with more serious and ready attention, than at Paisley: nor have I met any where with persons of the same class in society, so generally intelligent and well-informed, and who seem to possess so much mind.

During the journey of which I am giving an account, I spent three Sundays in this town, and also preached on many weekday evenings: in all, I delivered seventeen discourses. The meetings were always well attended, the congregations were generally large, sometimes the place was much crowded, and numbers came who could not get into it. Being informed that a number of unbelievers came to hear me, I delivered a series of discourses suited to them, of which I gave previous notice. These discourses were on the nature of moral evidence, and the grounds of religious faith; on Atheism, theoretical and practical; on Theism, or the evidences of the being and government of God; and on several subjects illustrative of the nature, truth and design of Christianity, or calculated to remove popular objections to it. I had their continued attention. What impression was made, and what effects may follow, I know not: having scattered the seed, I must leave the rest to the great Lord of the harvest.

With that independence of feeling and conduct which the Unitarians at Paisley ever manifest, though most of them are merely working people, they have begun to raise a fund for the erection of a chapel, without calling upon others for assistance. The plan they have adopted is after the

manner of a savings' bank; and though the times have been unfavourable to their design, I understand they have already raised nearly a hundred pounds. As they mean to build in the most economical way, deeming it most consistent with their circumstances, and the simplicity of the gospel, it is likely in no long time they will carry their plan into effect.

Whenever I preached in an evening at Paisley, a number of persons, sometimes twenty or thirty, accompanied me from the place of worship to my lodgings, for conversation and the investigation of subjects. On these occasions we had much free and friendly discussion. Sometimes a diversity of opinion appeared, and animating debate ensued; how indeed should it be otherwise where men think freely, and fearlessly speak as freely as they think? But whatever difference of opinion arose, or debate took place, nothing illiberal, uncandid, or contrary to kind feeling was discovered: indeed I should be surprised to find at Paisley a man, in any theological discussion, otherwise than candid, liberal and friendly.

When the brethren have completed their plan of erecting a chapel, if they can procure a minister of popular talent, as their public lecturer, who might form a little circuit, of which Paisley should be the chief town, and Renfrew, Kilburchan, and Dalry be included in it, I have no doubt a large congregation would be established in Paisley, and much good done in the district around: nor have I any fear but that such a minister acting on liberal plans, would find the support necessary for the work.

4. Dundee.

The little society in this town is the oldest Unitarian church in Scotland, and the only one that existed there when the missionaries of the Unitarian Fund first visited that country. This church has been preserved in the midst of its numerous opposers, under a variety of difficulties and disasters. For a number of years it stood alone, north of the Tweed, in the midst of the surrounding corruptions of the Christian doctrine, constantly maintaining the exclusive worship of the One God the Father, and bearing an unostentatious, but firm and uniform testimony to the truth as it is in Jesus.

After that worthy man, Mr. T. F. Palmer, was sent into exile, left without a pastor, this church continued to assemble; and the cause has been kept alive, chiefly by the labours and exertions of Mr. R. Millar, a merchant, who has ever since Mr. P.'s removal taken the lead in conducting the public services. A few persons, regardless of the reproach and contempt of the votaries of more popular systems, have been faithful to their Lord, and by their

truly Christian spirit and conduct have done honour to their profession.

Since I was here before, some of the members of this church, owing to the circumstances of the times, have been under the necessity of removing, but others have been added. The society is removed to a more convenient place of meeting, which has been decently fitted up, chiefly, if not entirely, at Mr. Millar's expense. On the whole, things have a promising appearance.

I preached two Sundays at Dundee, and one week evening, in all seven times. The last Sunday the place was completely filled. Many respectable people attended, and I was informed that whenever a regular minister preaches there, most of the same persons attend. There is good reason to think, that could a minister be placed in Dundee, the congregation would much increase, and after the first year or two, during which they would need some assistance, be able to support one. This church ought to be regarded as an object of attention, on account of the stability and perseverance of its members, the populousness of the town, and the readiness of the society to allow the minister who should be with them to act as a missionary, part of his time.

[To be concluded in the next Number.]

Unitarian Association.

MARRIAGE LAWS.

THE following has been approved by the Committee of the Unitarian Association as a proper form or outline of a petition on the subject of the Marriage Laws. It is thought proper to make it public for the accommodation of any who may be desirous of coming forward on the occasion.

To the Right Honourable the Lords Spiritual and Temporal in Parliament assembled;

or,

To the Honourable the Commons of the United Kingdom in Parliament assembled.

The humble petition of the undersigned Sheweth,

That your petitioners are Protestant Dissenters of the Unitarian persuasion.

That the marriage service, required by the existing law, is inconsistent in several points with the religious belief which your petitioners conscientiously entertain.

That by the municipal laws of many Christian states, as well as of this kingdom prior to the Act of 26 Geo. II. C. 33, commonly called the Marriage Act, the matrimonial contract has been considered as

of a civil nature, although usually consecrated by some religious ceremony.*

That, accordingly, the marriages of Dissenters, celebrated in the face of their own congregations, after the date of the Toleration Act, were considered valid by our courts of law, although some attempts made to disturb such marriages in the Ecclesiastical Courts, served to dispose the majority of Dissenters (between whom and the Established Church there was then no essential difference in points of doctrine) to conform in that particular to the ritual of the Church.

That whilst your petitioners are far from wishing to impugn the policy of the Marriage Act, considered as a measure of civil regulation, they beg leave to suggest, that in its operation, as connected with the present Church service, it imposes a burthen on conscience, which they humbly conceive was not intended by the legislature, as is evident from the exemption in the act of the two classes of persons,† against whose religious feelings and discipline it seemed particularly to militate.

That the act passed in the 53d year of his present Majesty's reign, c. 160, has encouraged your petitioners to hope that their religious opinions present no sufficient objection to the extension in their favour of the recognized principles of toleration; but they humbly submit, that such toleration is in their case necessarily incomplete, while they are obliged, by the operation of the marriage law, to join in a service repugnant in many parts to their religious feelings and principles.

Your petitioners, therefore, humbly pray that your [Right] Honourable House will take their case into your serious consideration, and afford them such relief in the premises, as in your wisdom shall seem meet.

And your petitioners shall ever pray, &c.

Greenock Chapel.

SIR,

WHEN I recommended [p. 30] that the sum collected by Mr. Harris should be divided between the two congregations of Glasgow and Edinburgh, I wrote under the impression, that all reasonable expectation of building a chapel at Greenock had been given up.

I have since received a letter from a very respectable person at Greenock, stat-

* This paragraph is only meant to state the legal view of the question. Of course, it has no reference to the theological dispute, whether marriage is or is not a religious ordinance or sacrament, as some of our ancestors called it.

† Jews and Quakers.

ing that there is a very fair prospect of forming a flourishing society of Unitarian Christians in that town, and that they only wait for the money to begin building the chapel. This greatly alters the case, and under these circumstances it is evident that there can be no right in any persons to divert the money which Mr. Harris has received, to a purpose different from that for which it was collected.

T. BELSHAM.

Essex Street, Feb. 14, 1819.

Fellowship Funds.

We receive with great pleasure the accounts of the establishment of these useful associations in our congregations. Our limits will not permit us to insert the particular rules of every Fund, but we shall always be ready to report both the institution of such societies, and abstracts of their proceedings. We have now to announce the following new associations:—

Bridport. About one hundred and forty members; some of whom have added liberal benefactions to their subscriptions. The Rev. Thomas Howe, President; Joseph Gundry, Esq., Treasurer; Mr. Williams, Jun., Secretary. Mr. Howe having furnished us with his addresses on the formation of the Society, and with some suggestions relating to Fellowship Funds in general, we refer the reader to his letter, which will appear amongst the Miscellaneous Communications in our next Number.

York. Established, under the name of "A Christian Fellowship Fund," at a meeting of the members of the congregation assembling in the chapel in St. Saviourgate, York, held on Sunday, Jan. 17, John Rawdon, Esq., in the Chair. The object of the society is declared to be "to present occasional contributions to Unitarian chapels about to be erected or repaired; to support a vestry library; and generally to promote the diffusion of scriptural truth." Treasurer, Rev. W. Turner; Committee, the Minister (Rev. C. Well-beloved), Rev. J. Kenrick and six others.

Chesterfield. Established "at a meeting of the congregation assembling in the Unitarian Chapel, Elder Yard, Chesterfield, on Sunday, Jan. 24," under the denomination of "The Chesterfield Unitarian Chapel Fellowship or Congregational Fund." This congregation is under the pastoral care of the Rev. R. W. Wallace. The objects of the Fund are "to promote the cause of Unitarianism generally, according to its means, but more particularly to assist poor Unitarian congregations in erecting, appropriating or repairing places for public worship, and to embrace any other benevolent object which the members may approve." The mem-

bers of the society came to the following resolution: "That it is also the opinion of this society, that the cause of Unitarianism would be still further promoted, and greater love and harmony produced amongst ourselves, by establishing, in conjunction with the Fellowship or Congregational Fund, a Sunday Evening Religious Service, to be conducted in rotation by those members of our society, who are able and willing to take a part." This we conceive to be in the true spirit of a Fellowship Fund. By the last resolution the society determined on requesting admission for their plan in this work and in the Christian Reformer, "in order, (they say) to excite other congregations in our connexion, to follow a plan which we think well calculated to further the work of God amongst Unitarians in general." We have great satisfaction in complying with their wish. There are upwards of fifty subscribers to the Fund. President, Mr. Woodhead; Treasurer, Mr. Gill; Secretary, Mr. T. Woodhead.

Crediton, Devonshire. A Fellowship Fund was established here in November 1817, but an alteration was made in it at the first anniversary, held Jan. 10, to accommodate it more closely to the plan recommended by Dr. Thomson. Our Correspondent, the Rev. G. P. Hinton, minister of the place, adds, "With this Fellowship Fund Society is connected a vestry library, accessible only to the subscribers; where the Monthly Repository and Christian Reformer are regularly taken in and read in turn by such of the members who have not otherwise an opportunity of perusing them. This constitutes an additional stimulus to join in the support of the society, and serves to keep up a lively interest in the members for the prosperity of the cause. And here, perhaps, it may not be amiss to notice another source of union and zeal in the Crediton congregation, though not immediately connected with the Fellowship Fund Society, and from which I think much benefit is likely to result: this is a public meeting established in the last year, and held every Monday evening in the vestry, for the purpose of scriptural inquiry and illustration, in which every member is allowed to ask any question, or to propose the explanation of any passage in Scripture; and which is discussed immediately or postponed till the following Monday evening, at the option of the minister. These questions are always first attended to, after which the New Testament is regularly read and explained, until the expiration of the usual time of the meeting. This meeting is opened and closed with singing and prayer, the latter of which is occasionally performed by some of the mem-

bers, at the request of the minister. It has been usually attended by between thirty and forty persons, and has tended not only to promote union and zeal in the cause of genuine truth, but what is still more important, to produce that devotional and serious impression of mind, without which religion is but an empty name."

Somers Town. Here a "Christian Union Society" has been established in a small congregation raised by the Rev. T. Moore, who has furnished us with the particulars in a letter, which also contains an account of the institution of the Penny-a-week Societies amongst the Wesleyan Methodists, and which we intend to insert in the next Number.

Unitarian Chapel, Brighton.

It is well known to most of our readers that there has been for some years an Unitarian chapel, at Brighton, raised and kept open by the meritorious exertions of a few individuals. Of late, Dr. Morell has also carried on worship, in his own house, in the same town, on the Essex-Street plan. A design is now on foot to unite both congregations, and to erect for their use a new chapel in a more commodious situation, and on a scale better suited to the taste of the visitors of this elegant watering-place. A plot of freehold ground has been purchased for the building; and as some persons prefer a Liturgy, and others approve of free prayer, it is proposed to use a Liturgy in the morning service. The ground is in a very convenient situation, on the side of the New-road; it cost £660: and the estimate for building a neat and commodious chapel and vestry is £1600. Upwards of £700 is already subscribed. In a circular, signed by Dr. Morell, in which the case is recommended by the Rev. T. Belsham, E. Cogan, R. Aspland, Dr. T. Rees, John Evans and W. J. Fox, it is stated, that "as Brighton is now a place of great public resort, it is of high importance that it should contain a respectable chapel for Unitarian Worship: The few Unitarians who reside in Brighton and its neighbourhood, have exerted themselves to the utmost, and they look with confidence to the liberality of the friends of uncorrupted Christianity to supply their deficiency; and particularly to those who, by visiting Brighton in the usual season, are likely with their families to be principally benefited by a mode of worship according with Scriptural principles."

Quarterly Meeting of Welsh Unitarian Ministers.

SIR,
THE Quarterly Meeting of Welsh Unitarian Ministers was held at the Old Bap-

tist Meeting-house, Swansea, on the 31st of December last. Nine preachers attended, and *only* one preached; a circumstance I never witnessed before but once, at a meeting called a meeting of ministers, in Wales: and the reason at that time was invincible, for there were no ministers present besides the preacher, but at Swansea it was a matter of choice. Whether the taste of the Welsh Unitarians be so much altered as to have in future only one sermon at their quarterly meetings, time only can shew. In the evening preceding, Mr. David Jones, of St. Clears, preached from Gal. vi. 7. The next morning, Mr. John Thomas, of Cardiganshire, introduced the service, and Mr. T. Evans, of Aberdare, preached from 2 Cor. v. 15. The next meeting was appointed to be held at Llangendeirn: and the annual meeting of the Unitarian Society was appointed to be held at Llandysfaen, on the first Thursday after the 20th of June, the usual time. After this a conference was held, which is considered a part of the service. The subject discussed was, the doctrine of Supernatural Agency on the Mind of Man.

J. J.

New Congregation of Unitarians in Liverpool.

ON Thursday evening, the 5th November last, a large school room, in Great Cross Hall Street, Liverpool, was opened for Unitarian worship; when an excellent and appropriate sermon was delivered by the Rev. W. J. Bakewell, of Chester, from Rev. iii. 20: *Be zealous*. The society is established by a number of persons who were anxious to have a week evening service, and desirous that that service should be adapted to the capacities of the poor. The school room, which they have licensed, is situated in a part of the town, far remote from the two Unitarian Chapels existing in it. And the supporters of this institution cannot but think, that if similar measures were pursued in other large towns, the same beneficial effects, which are likely to arise from this plan in Liverpool, would also follow in other places. The service will be conducted principally by lay brethren, and the congregations, since the 5th of November, have been numerous and attentive.

Liverpool, December 7, 1818.

Case decided in the Court of Rolls, Dublin, June 19, 1818, on a Dispute between the Methodists in Ireland.

DINNEN AND SMITH V. MOORE, EDGAR AND M'KEENER.

THIS important case, involving the interest of the Methodist body in Ireland, received its final decision from the Master of the Rolls, on Friday the 19th ult.

The case was this:—The Conference for the year 1816 found it expedient to permit some of the preachers to administer the sacraments in certain specified circuits, not including that of Londonderry, and with certain restrictions; upon which the respondents, who were trustees of the Derry chapel, shut the doors against the preacher appointed by the Conference, and refused to admit him to the use of the chapel, except upon the terms of his relinquishing all connexion with the Conference, and those who were disposed to submit to it. The petitioners, one of whom was the excluded preacher, the other one of his congregation, on the 15th day of February, 1817, presented their petition to the Chancellor, under the 52d of the King, ch. 101, praying to be restored to the use of the chapel; and that the trustees having violated their trust, might be removed. The respondents answered the petition on the 23d day of April, 1817, and insisted, in substance, that the Conference, by permitting the administration of the sacraments by the Methodist preachers, and by allowing service at the Methodist chapels in church hours, had introduced a radical change in Methodism, and violated their duty; and that, therefore, their character as the Conference of the Methodists, and their right to appoint preachers to the use and enjoyment of the chapels, had ceased. On the 12th day of May following, an order was made by his Honour, referring it to the Master to inquire and report whether the petitioner, Dinneen, was a preacher duly appointed under the meaning of the deeds in the pleadings mentioned, being Mr. Wesley's deed of declaration, executed in 1784, establishing the constitution of the Conference, and the deed under which the trustees held the chapel in question, executed in 1788, and also to inquire and report whether Mr. West (a gentleman to whom the trustees had given the use of the chapel after the exclusion of the petitioner, Dinneen) had officiated therein, and for what time, and by what authority. The Master having, after the fullest examination of the evidence offered on each side, on the 18th day of May, 1818, reported that the petitioner, Dinneen, was a preacher duly appointed according to the trust of the deed mentioned in the order; and that Mr. West had been permitted by the respondents to have the use of the chapel, to the exclusion of the petitioner Dinneen: an application was made by the respondents to his Honour the Master of the Rolls, to set aside the report, and also an application by the petitioners, that the report might stand confirmed, and for an order according to the prayer of their petition: these applications came on to be heard on the first day of June, when the

Attorney-General stated the case on the part of the respondents; and on the next day the Solicitor-General stated the petitioners' case; his Honour then heard the evidence on either side, and after hearing Mr. Edward Pennefather, of counsel for the respondents, and Mr. Smyly, on behalf of the petitioners; he further heard Mr. Stokes and Mr. Deering, on behalf of the respondents, and a question having been raised, whether the Methodists were entitled to the benefit of the Toleration Act or not, his Honour expressed his concurrence with the Master on the general question, and called on Mr. Schoales and Mr. Cruise, counsel on behalf of the petitioners, desiring them to confine themselves to the question made on the Toleration Act, and after hearing them to this point, his Honour, on the 19th day of June, pronounced his judgment nearly as follows:—

"I have considered this case, and looked into the cases that were cited by Mr. Deering.

"I conceive the general question to be, who are *cestui que* trustees in the deed of 1788, and the evidence ought to be very convincing to induce me to dissent from the conclusion which the Master has drawn; but on the best consideration I have been able to give to the evidence, I concur with the Master in his deductions.

"A temporal court must always encounter great difficulties in such a case as this; but it appears to me that this must be considered a trust, and it is in that light only that a temporal court can consider it.

"And considering it in that light, the question is, whether this preacher appointed by the Conference (which is an emanation from the English Conference, a delegate from which is of vital necessity to its existence,) is to be restrained from exercising his functions by the proviso in this deed, that he preach no other doctrine than what is contained in Mr. Wesley's notes on the New Testament, and his four volumes of Sermons. Those works are the standard by which we are to measure the rights of the preacher, and the question is, how far he has regulated or intends to regulate himself by these.

"The points in difference between the parties are three.

"By the Conference of 1816 and 1817, a power is claimed, which is not exercised in the particular chapel in question, but is exercised in others, namely, the power of administering the sacraments of baptism and of the Lord's supper, and of having divine service in church hours: whether these are inconsistent with the opinions of Mr. Wesley, as found in his standard writings, is the question. And in this view, if we can find in these writings satis-

factory, decisive and unequivocal opinions on any of these points, we should not be at liberty to go further: each party has quoted many passages from those writings in support of each side of these questions, and they have also resorted to the other writings of Mr. Wesley, and to the still more persuasive evidence of his acts.

"As to Mr. Wesley's having exercised the power of holding divine service in church hours, I think what has been read from the fifteenth volume of his works is quite decisive. This reduces the matter to the two remaining questions: and as to them, they have proved, in several instances, that Mr. Wesley authorized laymen (not episcopally ordained) to administer the sacraments; nine for America, three for Scotland, and three for England generally. The exercise of this power by Mr. Wesley, therefore, seems to me to be clear, and the same power, though perhaps modified in some respects, is now assumed by the Conference, and I cannot, therefore, draw an inference from these facts, different from the Master's.

"The next question is, whether this trust be in itself an illegal trust; and certainly if it were against the provisions of any statute, the persons claiming under it could have no redress here.

"Looking into the Act of Uniformity, particularly Sect. 13, preaching is as illegal as administering the sacraments; it is liable to be followed by an imprisonment for three months, and the other is prohibited under a penalty of one hundred pounds. That Methodists have been considered as coming within the Act of Toleration, I think is plain; no case has been found to the contrary, and that case that was referred to from 3 Burrow, is strong to the point, but the statute 6th Geo. I. C. 5. Sect. 3, 10, 15, is quite express, and leaves no doubt on the subject. The parties have always acted accordingly: they have registered at the Sessions, and taken out licences as these laws require; therefore there is nothing illegal in this trust.

"The remaining consideration is with respect to the costs.

"I think the application to set aside the report must be refused with costs, for where a party appeals from the decision of the Master on a matter of fact submitted to him, and the Court think the appeal unfounded, that party must pay the costs. But upon the rest of the case, I conceive these trustees cannot be deemed to have committed a breach of duty in putting the question into a course of inquiry. They had a right to call on the petitioner to shew that he was their *cestui que trust*.—I conceive inquiry was proper, and, therefore, each party ought to pay his own costs of that part of the proceeding.

"It remains only to consider whether the trustees ought to be removed. Technically speaking, they have been guilty of a breach of trust; for the Master finds, that a gentleman, (who I dare say, may be a very unexceptionable man,) Mr. West, was appointed by the trustees, and still continues to keep possession of the chapel, and though it was reasonable that the chapel should be kept open, and the motive of the trustees was fair and honest, yet they exercised a power which they had no right to exercise, and which amounted to a breach of trust.

"I have had great doubts who should pay the costs of appointing new trustees, but on the best consideration I could give it, I think the petitioner ought to pay these costs."

His Honour made an order for removing the trustees accordingly

Alex. Crookshank and Francis Cruise, Solicitors for petitioner.

Peter McDonagh and Thomas Black, Solicitors for respondents.

MISCELLANEOUS.

Prosecutions for Blasphemy.—On Friday the 12th inst. Mr. Tyler, bookseller, of Cow-cross-street, West Smithfield, was arrested on a judge's warrant, for selling *Paine's Age of Reason*. A correspondent having taken offence at the manner in which we spoke of the prosecution of Mr. Cartisle for the same offence, p. 64, we think it right to say, that none of our constant readers can be unacquainted with our opinion on the subject of the maintenance of religion by the civil power. We have again and again expressed our conviction, (which indeed we express in the paragraph to which we have referred,) that Christianity is able to stand in its own strength, and that penalties against its opposers and revilers are directly contrary to its own precepts. To admit that argument can hurt religion, is to allow that its truth is doubtful. But unbelievers may not reason, but only scoff! The less power, then, will they have against a system which is founded on reason. But whatever be the effect of their writings, it is certain that the New Testament sanctions no other proceeding with regard to them than that of argument, remonstrance and persuasion; and every other proceeding is incompatible with religious liberty, which means nothing if it do not include the liberty of rejecting religion. Such is our deliberate judgment: but, at the same time, we deem ourselves quite consistent in reprobating such works as *Paine's Age of Reason*, which abounds in absolute falsehoods and profane jests, and in rebuking the folly of publishers who, as the law now stands, subject themselves to punishment for the sale of such trash.

The persons under prosecution are not authors, who, whether right or wrong, seek to lay their discoveries before the world, but needy tradesmen who brave the law for the sake of gain, and who calculate upon a prosecution as a means of notoriety and advancement in business. With such men we say again that we have no sympathy; and we regret exceedingly that their temerity should furnish government with so tempting an opportunity of interfering with the liberty of the press.

The philanthropists are active in the *House of Commons*. Petitions have been presented to the House from the Corporation of London, and from the Quakers, for a revision of the Penal Laws. That from the latter class of persons was presented by Mr. Wilberforce, who made an excellent speech on the occasion, in which he pronounced an eloquent eulogium upon the late Sir Samuel Romilly: this veteran in the war against inhumanity, gave in the speech a sort of pledge to take up the question of prisons and punishments. Why will he desert the province of public charity, his own proper sphere, where he shines with such distinguished lustre, for the narrow and miry field of party politics, where he has always floundered and sunk? —Mr. Bennet has brought before Parliament the subjects of Transportation and of the Colony of New South Wales, and pointed out many flagrant evils and scandalous abuses. He moved for a Committee of Inquiry, but was opposed by Lord Castlereagh, who, to evade inquiry altogether, according to Mr. Tierney, proposed that these matters should be referred to a Committee on Prisons, &c., for which he himself meant to move. Mr. Canning made the miseries of convicts and the labours of the philanthropists on their behalf, subjects of mirth, and his jokes amused the House, though they provoked a severe castigation from Mr. Tierney. Ministers triumphed by a majority of forty-six, in a House of two hundred and thirty-four. But it is evident that an impulse is given to public benevolence which neither power nor artifice can long effectually resist.

The *Grand Jury of London*, previous to their discharge on the 19th inst., delivered an address to the Court, signed by their foreman, James Pearsall, in which they congratulate the Court that no cases of peculiar atrocity had come before them, but, at the same time, lament that the nominal punishments attaching to some of the cases on which they had had to report were the highest which can be inflicted on the greatest delinquents. They praise the regulations which they had observed in Newgate, but regret the want of clas-

sification amongst the prisoners, with regard to both age and crime, and the practice of committing mere children to the society of the most abandoned characters.

The *Burgher and Anti-Burgher* Seceders in Scotland are taking measures for uniting their interests, and overtures are made by them for a junction (we scarcely understand in what manner) with the Dissenters of England. We should be obliged to some one of our Northern Correspondents for an account of the past differences of these bodies, and of the plans adopted for their reconciliation.

So rapidly have the *Savings' Banks* prevailed and prospered, that up to the 31st of July last, the Commissioners for the Reduction of the National Debt had received on account of them, one million, two hundred and fifty-four thousand pounds.

LITERARY.

THE *Dublin Weekly Register* announces that Mr. W. H. Curran has written a Life of his Father, the late Master of the Rolls in Ireland, celebrated for his wit and oratory, and that it will appear in April. It cannot fail of being an interesting piece of biography. The son has lately proved himself the heir of his father's eloquence; at a recent meeting of the Dublin Protestants to petition Parliament in favour of their Catholic brethren, he delivered a speech, which the paper we have quoted says, "brought the great Curran very strongly before the imaginations of the auditory."

It is stated in the Newspapers that recent inquiries have been instituted at Hurstbourne Park, the seat of the Earl of Portsmouth, into the literary treasures of Sir Isaac Newton, which have been so long in the possession of the noble Earl's family, and that many unpublished letters and other manuscripts have been discovered, in the philosopher's own handwriting. It has been said that some of the manuscripts relate to theology, and decide the question of Sir Isaac's religious opinions. We hope and trust that bigotry will not prevail to the suppression of these relics of the greatest intellect which ever enlightened and adorned the world.

MR. CRABBE, it is said, has closed his poetical career with a final poem, entitled, "Recollections." This new work has been purchased by one of our principal publishers, (says the *Scotsman*,) with the intension of editing a complete edition of Mr. Crabbe's writings. The excellent bard has received the liberal price of £3000. for the copy-right.

A member of the *Highland Society* of London, (who left his native place at twelve years of age,) has addressed a letter to his friend in Edinburgh, inclosing a bill for £50. sterling, to be given by Messrs. Mannors and Miller, booksellers, Edinburgh, in prizes of £25, £15, and £10. for the best compositions, in verse or prose, on the subject of WALLACE'S inviting BRUCE to the Scottish Throne, which he wishes to be so expressed as not to give offence to our brethren South of the Tweed; and suggesting that there might probably be introduced into these compositions the propriety of erecting a tower or monument to the memory of Wallace, on Arthur's Seat or Salisbury Crags, for which he would leave a legacy of a thousand pounds to assist it.—*Scotsman*.

Seventy Thousand Pounds have been lately bequeathed to the parish of Dollar, in Clackmannanshire, by a person named Macnab, whose history and connexion with the parish are very imperfectly known. The money is left at the sole disposal of the minister and Kirk Session of Dollar, a parish containing only about eight hundred persons. The minister is the Rev. Andrew Mylne, a gentleman long eminent as a teacher in Edinburgh, and the Author of several valuable works on education. It is proposed to employ the money in forming an *Academy*, which will be the most extensive in Scotland, and perhaps in Britain. Besides teachers for English, Latin, Greek, and the modern languages, there will be professors of botany, practical chemistry, mathematics, natural history, natural philosophy, and some other branches.

FOREIGN.

[We were prevented by our customary limits, which, notwithstanding, we exceeded last, and shall again this month, from filling up our plan with regard to *Foreign Intelligence*, of which the present number will exhibit a specimen. Our design is to extract from the Journals that fall under our eye, all the news affecting the great interests of nations, and bearing upon literature, freedom, humanity and religion, with or without comment, as may appear expedient. We shall adopt a geographical arrangement, as being the simplest and most convenient for reference. Any of our readers who may meet with Intelligence suited to our design, and especially in the Foreign Journals, will oblige us by transmitting it to us. Ed.]

FRANCE.

SOME of the French Protestants have petitioned the Chamber of Deputies on the subject of establishments for education. They complain that the public schools and

colleges are under the influence of Romish ecclesiastics, and that unfair attempts have been made to draw off their youth from the Protestant faith. Several facts were stated, in the form of questions, by Mons. D'Argenson, in proof of the prevalence of a spirit of intolerance in the national seminaries. Amongst others, he related that in the department of the Upper Loire, a Protestant youth had been seduced by a Catholic priest and carried to Lyons, and that when the father endeavoured to reclaim his child, he was thrown into prison by the mayor! This statement was received by the Chamber with murmurs of indignation; a sign that the grievance will not much longer be endured. The petitioners pray that separate colleges may be established for the Reformists, in several of the principal towns, and particularly at Bourdeaux. The petitions are referred to the Minister of the Interior, and there is every appearance of the present enlightened government of France doing justice to the Protestant population. It will be curious if France should set an example to England of the exclusion of a sectarian spirit from the seats of national education. The English Dissenters have, at least, as much reason to complain as the French Protestants.

A curious petition has been presented to the Chamber of Deputies from the *Benedictine Nuns* of Saint Fargeau, in the department of the Yonne, complaining that the *Curé* of their parish prohibited them, under the penalty of interdiction from the sacraments, from reading the "Moral Reflections of Father Quesnel," with which they were anxious to edify themselves.

The tragical end of Sir Samuel Romilly excited, we are told, the greatest interest on the Continent. The foreign newspapers were filled with the melancholy details of his death. In France, the event gave a great shock to the liberal party. These persons, with the venerable La Fayette at their head, resolved upon bearing some public testimony to the worth of our lamented countryman: they applied to the elders of the principal Protestant church, for permission to use the church for a religious solemnity, but were told, we suppose truly, that such a service was not agreeable to Protestant usage; they therefore determined upon a public meeting, in which an eulogy should be pronounced upon the deceased. This meeting was held, and M. Say, the enlightened economist, who is the Adam Smith of France, was by appointment the orator on the occasion, and the organ of the sentiments of his brethren. M. Benj. Constant, the well-known enemy equally of legitimate and illegitimate ty-

ranny also delivered, by desire of his associates, a panegyric upon Sir Samuel, at a meeting of the Literary and Philosophical institution, called *The Athenæum*. This Eulogy is published, and is, we believe, translated into English. We may hereafter give some account of a production, so honourable to the memory of Sir Samuel Romilly and to the principles and feelings of the French patriots.

GERMANY.

A letter from *Lubeck*, once a free city, now under the protection of the Emperor of Austria, states that a persecution is commenced against the *Jews*. An imperial decree forbids them to carry on business in *Lubeck*. It is added, that the police-officers have been ordered to search all *Jews*, and seize their property. The senate have further decreed, that any person acting for, or transacting business with, a *Jew*, shall for the first offence be fined, and for the second, fined, imprisoned and degraded from the rank of a citizen: any clerk, porter, or menial servant, living with a *Jew*, is to be first imprisoned, and then expelled the town. All this, it is intimated, is done in spite to Buonaparte, who indulged the illegitimate design of raising the Hebrew nation in Germany from the rank of slaves, or beasts, to that of free men. Yet we live in the 19th century, and talk of the march of the human mind, and of the universal spread and omnipotent influence of knowledge, and preach as if we were just entering upon the Millennium!

Wurtemburgh. Died here, in the prime of life, and after an illness of five days, the *Queen of Wurtemburgh*, known in England by her former title of *Duchess of Oldenburgh*, and esteemed and respected for the amiable manners and intelligent spirit which she displayed on her visit to this country. She was the favourite sister of the Emperor of Russia, the beneficent Alexander, and is said, we doubt not truly, to be lamented by all ranks of people in Russia and Wurtemburgh. The English Princess Royal is the Dowager-Queen of Wurtemburgh: she is reported to have some unprincely predilections for the late imperial family of France.

The Prince Regent of *Hanover* has issued a curious proclamation with respect to his good University of *Göttingen*, where there have been disturbances amongst the students, which the sabres of the Hanoverian cavalry were called in to compose. He decrees "that none of the nation of *Hanover*, who have studied there during the summer half-year, shall be allowed to go to another university, without express permission;" and that such as violate the edict shall never after "be admitted to any office, or allowed to practise

any profession," within the dominions of *Hanover*. It would be invidious to compare the Prince Regent of *Hanover* with the Prince Regent of England; but we may take up the reflection of a popular, and by no means factious, journal, and say that "we never rejoiced or exulted so heartily as since the Hanoverian proclamation came before us, that England has a House of Commons."

Bavaria.—Union of the Lutheran and Calvinist Churches. This long-meditated project has been accomplished, in the *Bavarian Circle of the Rhine*, and will probably be realized in other parts of Germany and in Switzerland. The Act of Union was confirmed at Munich by a rescript of the king of *Bavaria*, on the 16th of October, 1818. The following are the heads of agreement.

"General Regulations. The two confessions are fraternally united under the name of the *Protestant Evangelical Christian Church*. It has no other basis of faith than the Holy Scriptures.

"Religious Doctrine. It declares the Holy Sacrament of the Lord's Supper to be a festival in commemoration of Jesus Christ. Confession is a self-examination before partaking the Lord's Supper; it is, therefore, no longer called confession, but preparation.

"With respect to predestination and elective grace, the church expresses its conviction, that God has destined all men for salvation, and does not withhold from them the means of attaining it.

"It recognizes a sacrament of nomination, but does not deem baptism essential to salvation.

"From these few main principles all the other rules for the conduct of divine worship are deduced."

As far as the scheme is before us, we hail it as a signal instance of charity, and as the largest stride that has been made for a long time in religious reformation. We are extremely desirous of gaining more information on this important proceeding.

The *Bavarian* monarch has given a free constitution to his subjects: on the 3rd of February he opened the *States-General* at Munich, by a dignified and eloquent speech from the throne. The minor sovereigns are thus getting the start of their contemporaries in liberal and popular legislation. "What a noble enjoyment, (exclaims his majesty, in the speech just referred to,) to see myself thus in the midst of an assembly which my own firm resolution and my own free-will have convoked, and which elections, directed by confidence, have ranged around my throne. In such an assembly I behold a support to my throne, a blessing to the nation!" If ever princes

be enviable, it is when they are able to address their people in language like this.

PRUSSIA.

Population.—A statistical estimate has been published of the population of this country, with its incidental topics, from which it appears that the number of inhabitants was, in 1817, above 10,500,000, making 2,106 to each square league of territory. The males between 15 and 60 years of age, were 3,028,448. Of 464,191 newly-born infants, 38,585 were illegitimate. The mortality for 1817 was 2 in 69, that is, on 33 men and 36 women. A ninth of the accidental deaths is attributed to parents neglecting vaccine inoculation; two-ninths to suicide, or drowning by individuals bathing in the rivers. Suicide is more frequent in Prussia than in England. A late publication of Mr. Kamptz, of Berlin, founded on official returns, proves this fact. The population of Berlin is 166,584, and the suicides in that town in 1817 were 57. Potsdam contains (military not included) 115,426 souls, and the suicides there in 1817 amounted to 77. Another statement is scarcely credible: it is, that of 3,500 inhabitants, which Reichenbach contained in that year, 56 (or about 1 in 60) were suicides!

SWEDEN.

Population.—According to documents recently published, the population of this country has diminished, from the year 1813 to the year 1818, by 53,504 souls, viz. 38,527 males, and 19,977 females.

TURKEY.

An article from *Constantinople*, in the *Hamburgh papers*, details officially the victory over the *Wechabites*, or Mahometan Reformers, by Ibrahim Pacha. The chief of the sect, Abdalla Ben Sund, was taken alive, and was on his way to Constantinople in chains—"an ample indemnity," it is coolly observed, "for the heads of the Hospodar of Wallachia, which has escaped the iron spikes at the gate of the seraglio." One head is as good as another, no doubt, to the admirers of such exhibitions.

Dec. 15. The Pacha of Diarbech has sent to *Constantinople* a circumstantial report of his expedition against the rebels of Mardin. This report has been accompanied by a thousand heads, severed from the vanquished. These sanguinary trophies have been exposed as usual, at the gate of the Seraglio. The Tartar who brought them has obtained a pelisse of honour; presents have also been sent to the Pacha.

The Chief of the *Wechabites*, Abdallah, and his Iman, were brought prisoners, on

the 16th of December, to *Constantinople*. After being led in chains through the principal streets, they were taken to prison and put to the torture. On the following morning, they were brought before the Sultan and beheaded. Their naked bodies were exposed during three days, and then delivered to the populace.—Who can wonder at revolts in the Turkish dominions, or at the sanguinary character which they always bear?

POLAND.

Population.—A statistical account of Poland has been published at Warsaw. This kingdom, in its present state, contains 2,191 square miles, (of 15 to a degree,) 481 towns, 22,694 villages, and a population of 2,732,324 souls, of whom 219,944 are Jews.

SPAIN.

Maria Isabella Frances, the *Queen of Spain*, died December 26, in childbirth. She was born at Lisbon May 19, 1797, the daughter of John IV. King of Portugal, and of Charlotte Joachim de Bourbon, Infanta of Spain, sister of King Ferdinand VII. She was consequently niece to Ferdinand, to whom she was married. After her death, the Cæsarian operation was performed. The child, a daughter or Infanta, was baptized, and died in a few minutes.

On the 4th of January also, died at Rome the *Ex-queen of Spain*, Maria Theresa of Parma, wife of Charles IV. and mother of Ferdinand VII., 67 years of age. She became a wife while not 14 years old, and was married for 10 years before her eldest child, the present Queen of Portugal, was born.

On the night of the 20th, or morning of the 21st of January likewise, died at Rome, (some Journals say *Naples*,) Charles IV. of Spain, father of the present king. His death took place sixteen days after that of the queen, his consort, after an illness of only twenty-four hours.

These successive sudden deaths, together with that of one of the maids of honour of the late Queen, have given birth to suspicions not altogether creditable to Ferdinand and his priests. The Spanish patriots were looking to the old king, Charles IV. for succour, at the time of his decease.

An unsuccessful rising in *Valencia* has been followed by the natural consequence, in Spain, of scaffolds streaming with blood.

The external and internal state of Spain is equally wretched. Abroad, the colonies are one after another setting up the standard of revolt, and the forces that are to quell them, so long and loudly talked of, are mustered only upon paper: at home,

there is nothing but misgovernment, oppression and distraction; patriots are thrown into dungeons or dragged to the block, the public credit is at the lowest ebb, the roads are intercepted by banditti, and trade is at a stand. The only vigorous institution is the Inquisition, and the only flourishing calling is monkery. This land, so gifted by nature, exhibits a striking example of *legitimacy*,

"The right divine to govern wrong."

Every thing portends a change, and any change will be an improvement.

UNITED STATES OF AMERICA.

MR. MONROE—James Monroe, the President of the United States, is a native of Virginia: he was born in 1759; and in 1776, though so young, he took part with his countrymen in their resistance to the parent State. At the battle of Trenton, December 26, 1776, his shoulder-bone was broken by a musket-ball, and he was so dangerously wounded that his life was despaired of. His bravery and good conduct caused General Washington to promote him to a captaincy; he was afterwards appointed aide-de-camp to Major-General Lord Sterling, and subsequently a colonel of a regiment. In 1782, he was elected to the legislature of Virginia; in 1783, we find him a member of the old Congress. In 1787, he was again elected to the legislature of Virginia. In 1788, he was a member of the Virginia Convention, which ratified the present constitution of the United States. In 1790, he was elected a senator of the United States. He continued in the United States' senate until 1794, when he was selected by President Washington to represent the United States as Minister to the French Republic. On his return from France he was elected Governor of his native State, and in 1799 concluded the constitutional term for holding that office. In 1802, Mr. Monroe was sent, by President Jefferson, to France, to negotiate the purchase of Louisiana, which was accomplished entirely to the satisfaction of the nation. Having succeeded in his negotiations at Paris, in 1803 he was appointed Minister to London, and in 1805 sent on a special mission to Madrid. On his return from Europe he was again elected to the legislature of Virginia; and the same year, 1810, elected the Governor of that State. In 1811, he was appointed Secretary of State; and on the capture of Washington, in 1814, he was bold and patriotic enough to accept the appointment (temporarily) of Secretary of War.

The following letter from the Ex-President JEFFERSON to Charles Pinckney, Esq., of South Carolina, an old friend, has recently appeared in the American papers.

Our readers will probably think with us, that it is not without interest as descriptive of that retirement of the spirit from worldly warfare, which is so natural and, let us add, so graceful, after an active, honourable and important life. To take the hint from gentle, but ceaseless decay, and, gathering up the faculties, to await with serenity the approaching close of existence, is also particularly decorous in those who have performed conspicuous parts in the government of mankind. Such eminent individuals should never continue to act as the Archbishop of Granada wrote, that is, until every thing smells of the apoplexy. An unwillingness to recede from busy life in due time has been the grave of many a meridian fame, which, as Mr. Jefferson says, should have taken shelter "under the wings of a generation it had laboured to provide for." We have before had occasion to allude to this aged statesman as one who essentially served the United States, by catching the proper politics for their growth and prosperity, during the convulsions of Europe.—(*Chester Guardian*.)

"Monticello, September, 1818.

"DEAR SIR,—YOURS of August has been duly received, with the pamphlet it covered, in defence of Colonel Monroe's nomination to the Presidency, written by yourself. Colonel Monroe happened to be at his seat adjoining me, and to dine with me the day that I received it. I thought I could not make a better use of it than by putting it into his hands, and letting him know his friends. You say nothing in your letter of your own health, which cannot but be interesting to a friend. I hope it continues firm. As for myself, I weaken very sensibly; yet with such a continuance of good health as makes me fear I shall wear out very tediously, which is not what one would wish. I see no comfort in out-living our friends, and remaining a mere monument of the times which are past. I withdraw myself as much as possible from all politics, and gladly shelter myself under the wings of the generation which we have laboured faithfully to provide shelter for.—Yours truly, and with continued friendship,

"THOMAS JEFFERSON."

SOUTH AMERICA.

The affairs of this immense Continent, the greater part of which is in a revolutionary state, have been lately explained to the public by the reports of the United States' envoys. Much to the credit of the Republic, these state documents have been published in an ungarbled state, so that every reader may judge for himself of the probability of the success of the infant republics. The President, in his message

to Congress, states that "it appears from these communications, that the government of BUENOS AYRES declared itself independent in July 1816, having previously exercised the power of an independent government, though in the name of the King of Spain, from the year 1810; that the BANDA ORIENTAL, ENTRE REOS, and PARAGUAY, with the city of SANTA FE, all of which are also independent, are unconnected with the present government of Buenos Ayres; that VENEZUELA has also declared itself independent, and now maintains the conflict with various success; and that the remaining parts of South America, except Monte Video, and such other portions of the Eastern bank of the La Plata, as are held by Portugal, are still in the possession of Spain, or in a certain degree under her influence."

ST. DOMINGO.

Hayti, as the island of St. Domingo in the West Indies is called by the natives, was formerly divided between France and Spain. The French part of the island, as is well known, was revolutionized a few years ago, and converted into a republic of blacks. Following the example of the parent state, the sable republicans set up a king and then an emperor. A division

took place, and there are now in the Independent part of the island two sovereignties: at the head of one is *Christophe* and at the head of the other *Boyer*, the successor of *Petion*. A good understanding is said to subsist between the two governments. Their dominions are estimated to contain a population of 300,000. Each has about 20,000 troops. Those of *Christophe* are in the highest state of discipline: but *Boyer* has the superiority at sea, possessing a naval force of twenty vessels. The black statesmen of both kingdoms appear to be sensible of the advantages of peace abroad and justice at home.

NOTICE.

Society for the Relief of Aged and Infirm Ministers of the Three Denominations.—We are requested to announce to the public, that this Society will commence the distribution of its funds at the next Midsummer quarter; and that applications for relief at that time must be made before Lady-day. Letters, post paid, to be addressed to the Secretary, the Rev. T. Cloutt, 14, Penton Row, Walworth; of whom printed papers, to be filled up by the applicants, may be obtained.

NEW PUBLICATIONS IN THEOLOGY AND GENERAL LITERATURE.

The Bampton Lecturer Reproved; being a Reply to the Calumnious Charges of the Rev. C. A. Moysey, D. D. &c. against the Unitarians. To which is annexed, A Letter in Reply to the Charges of the Very Rev. Dean Magee. By Thomas Belsham, Minister of Essex Street Chapel. 8vo. 6s.

A Speech on the Propriety of revising the Criminal Laws, delivered Dec. 10, 1818, before the Corporation of the City of London. By Samuel Favell. 8vo. 2s.

A Catechism, designed chiefly for the Instruction of Young Persons belonging to the Denomination of Unitarian Dissenters. By N. T. Heineken, of Bradford, Yorkshire. 18mo. 6d.

Apeleutherns, or an Effort to attain Intellectual Freedom. 8vo. 6s.

The Trinitarian's Appeal, in Answer to the Appeal of the Unitarians. By the Rev. S. Newton, Witham. 3d.

Notes on a Visit made to some of the Prisons in Scotland and the North of England, in Company with Elizabeth Fry, with some general Observations on the subject of Prison Discipline. By Joseph John Gurney. 12mo. 3s. 6d.

Historical Memoirs of the English Catholics; and Historical Minutes respecting the Irish and Scottish Catholics since the Reformation. By Charles Butler, Esq. 2 vols. 8vo. £1. 4s.

Political and Literary Anecdotes of His Own Times. By Dr. Wm. King, Principal of St. Mary Hall, Oxford. 8vo. 8s. 6d.

Infringements of Religious Liberty exposed in the Case of the Meeting-House, John Street, Wolverhampton, in Answer to the Appeal of the Nine Dissenting Ministers who patronize that Case. By James Robertson. 8vo. 1s. 6d.

A Bone for the Cainites and Jeroboamites, commonly called Freethinkers and Unitarians, being an Exposition of the Athanasian Creed. By Gulielmus Oxoniensis. 2s.

A Reply to Mr. Wright's Thoughts on Social Prayer; with a view to shew that he has utterly failed in proving it either reasonable or consistent with the New Testament: and including Remarks on his Mode of Argument. By a Member of the Christian Church, Crescent, Jewin Street. 12mo. 6d.

On the Queen.

"I have kept the ways of the Lord," from the 18th Psalm, composed as a Funeral Anthem for her most excellent Majesty. By Henry R. Bishop. 2s. For four voices, 3s.

Hark! the Solemn Distant Bell, a Tribute of Respect to the memory of her most excellent Majesty. Composed by the Same. 2s.

Authentic and Impartial Memoirs of Her late Majesty, interspersed with Anecdotes of the Royal Family, and of other Illustrious Personages. By W. C. Oulton, Esq. In six parts. 2s. each. Engravings.

The One Thing Needful: a Funeral Piece for the Queen. 4 pages double crown folio. 4d.

A Lament for England's Queen. By Pleydell Wilton. 6d.

A Brief Memoir of Her late Majesty, with Authentic Anecdotes and Elegiac Verses. By Thomas Williams. 2s. 6d.

Memoirs of Her late most excellent Majesty. By Dr. Watkins.

Funeral Sermons.

Preached at the Church of St. Mary

Aldermary, on Wednesday Dec. 2, 1818, being the day of Her Majesty's Interment. By H. B. Wilson, D. D. F. S. A. 1s. 6d.

Female Virtue and Domestic Religion recommended by the Example of our late Illustrious Queen, &c., delivered in the Parish Church of Clerkenwell. By S. Piggott, A. M., Curate and Lecturer. 1s.

Preached at St. James's Church, Westminster, Dec. 2. By Edward Repton, A. M., Rector of Minningsby, &c. 2s.

Solace under Affliction: preached on Sunday, Nov. 29, 1818. By Robert Hankinson, A. M., of Trinity College, Cambridge, Vicar of Walpole St. Andrew, Norfolk. 1s. 6d.

The Royal Preacher, at Peckham and Salters' Hall, Sunday, Nov. 22. By W. B. Collyer, D. D. F. S. A. 1s. 6d.

Royal Honours Transient; preached at Whitby, Dec. 6, 1818. By George Young. 1s.

The Royal Tomb Re-opened. By James Churchill. 1s.

CORRESPONDENCE.

Communications have been received from Messrs. Luckcock; Hincks; B. Flower; Silver; Malcom; T. Moore; S. Gibbs; R. Wright; Josiah Townsend; C. N. Saint; B. Mardou; and Mrs. Mary Hughes; and from a Querist; Te Tace; M. N.; A. B.; A Constant Reader; and D.

We are obliged to our Correspondent from Liverpool for his abstract of the "Narrative of the Proceedings of a Great Council of Jews, assembled in the Plain of Ageda, in Hungary," from the Harleian Miscellany. The "Narrative" is also to be found in the first volume of "the Phoenix," a collection of "Scarce and Valuable Pieces," in 2 vols. 8vo. 1707. It has been more recently republished by Mr. Butler, in his "Hore Biblicæ," Appendix to Vol. II. pp. 211—244, with a Dissertation, in which the Author has shewn that there is little or no evidence of its truth.

Fair Play is referred to our observations, p. 129, on "Prosecutions for Blasphemy." His letter containing some passages which we should not be justified in publishing, we return it according to his direction.

The subscribers of the joint letter from *Glasgow* and *Edinburgh* are referred to Mr. Belsham's second letter relating to the Chapel at Greenock, inserted p. 125.

The Obituary of Robert Smith, Esq., of Glasgow, of Mr. Samuel Cravan, of Hinckley, and of Mrs. Ellen Bennett, of Knutsford, arrived too late for the present month.

We shall, in the next Number, fill up the *Review* department of our Work, which unavoidable circumstances have lately obliged us to neglect.

††† We embrace the only opportunity which is left to us of informing our readers, that the great question of an application to Parliament for a REPEAL OF THE CORPORATION AND TEST ACTS, is now under the consideration of the Ministers and the Deputies of the Three Denominations of Protestant Dissenters.

*•• Our last Number contained a Portrait of the late venerable DR. COGAN, as an accompaniment to the *Memoir*. A few quarto Proof Impressions of the Portrait have been struck off on India Paper, and may be had, price 5s., of the publishers, of whom may be had the previous Monthly Repository Portraits, at £1. the Set.

On the first of January was published Vol. XIII. of the Monthly Repository, ornamented with a Portrait of the late Rev. T. B. Broadbent, M. A., price, in boards, 18s. 6d. Some of the former Volumes and Numbers may be had of the publishers, who have also on hand a copy or two of the Monthly Repository, complete from its commencement.